

Handwritten text at the top of the page, possibly a title or date, which is mostly illegible due to fading and bleed-through.



To the right Honourable,
Doughty Lady Sheffield, late wife
of Lord Iohn Sheffield deceased: Iohn
Horisfall, her most humble & faith-
ful seruaunt, wisheth all health
and Godlynesse long to continue,
with encrease of vertue and
zeale in Religion.

(*)



*After that I had by
the good aduise and
earnest perswasion
of certayne of my
brethren Ministers
of this citty of London, traſlated out
of latine into our vulgar tongue this
little boke entituled The preacher or
Methode of preaching &c. necessary
for al those that by y true & sincere
preaching of the worde, labour to pul
down the Sinagoge of Sathan, and to
build vp the Tēple of God, I thought
A ij. it my*

to be used on a 1914



To the right Honourable,
Douglas Lady Sheffield, late wife
of Lord Iohn Sheffield deceased: Iohn
Horifall, her most humble & faith-
ful seruaunt, wisheth all health
and Godlynesse long to continue,
with increase of vertue and
zeale in Religion.

(*)



*A*fter that I had by
the good aduise and
earnest perswasion
of certayne of my
brethren Ministers
of this citty of London, trās-
lated out
of latine into our vulgar tongue this
little boke entituled *The preacher or
Methode of preaching &c.* necessary
for al those that by y^e true & sincere
preaching of the worde, labour to pul
down the Sinagoge of Sathan, and to
build vp the Tēple of God, I thought
A ij. it my

The Epistle.

it is my bounden duty (right honorable & my singuler good Lady) to dedicate y^e same vnto your honour, and that for diuers and sundry causes. VVherof the first and chiefeſt is, that zeale & godlynes in the true religiō, & fayth of our ſauour Chriſte, whiche I, by experience haue noted and found to be ſuch in you that you doe not onely youre ſelfe daylye ſerue God by prayer but do alſo ſtraightly cōmaunde al your family, & ſee thē doe y^e ſame. Imitating herein the example of the faythfull father of all the Sonnes of God Abrahā, who did not onely himſelfe, but alſo appointed his whole family which was greate, to ſerue God dayly. The ſecond cauſe is y^e correctiō of ſinne, by displacinge and puttinge clean out of your houſe, al ſuch which
ly

Dedicatory.

by their vngodlines might ether bring
vppon themselves, the iuste plague of
Almighty God, or els be an euil exā-
ple vnto others to cōmit y like. The
third is your honours great mekenes,
patience and modestye towardes all
mē and in al your affayres. The last
cause is for that it pleased your honor
of you goodnes & mere liberalitie to
accept and take me to be your house-
hold Chaplain, and as it were a guide
and helper of that godly zeale of cal-
ling vpon the name of God & recei-
uing of his Sacraments. These causes
therefore diligently considered, I
thought it my duty to dedicate y first
fruits of this my labour vnto your ho-
nour, partly to declare vnto you mine
obedient thanckfulnes of mynde, and
partlye that both honourable and all

The Epistle

others in this lande, beholdinge youre
Honoures vertuous and Godlye lyfe,
might not onelye imitate and followe
the same, but also glorifie God the fa-
ther of our Lord Iesus Christe. To
whom I commend your honoure, har-
telye beseechinge him to encrease in
you daily more and more al maner of
vertue and godlinesse, to blesse and
enrych you with all maner of prospe-
rity, and to graunt that for oure good
ensample and to the settinge foorth of
Gods honoure and glorie, you maye
liue longe many quiet and happye yea-
res amongst vs, and after this lyfe,
to lyue with Christe for euer. Amen.

To his Brethren and Fel-
lowe Ministers of the Church of

Christe in Englande, the Interpretour wisheth pe-
ace, and true knowlledge, to the honour and
glory of God, and to the edification of the
sayde Church, by true vnderstanding,
and sincere preachinge of the
worde of God.



This little booke entituled
Ecclesiastes, and firste writ-
ten in Latine by *Heminge*
was thoughte meete, and
verye profytable to bee
translated, and turned in-
to Englishe, not onely by mee, but also by
the iudgemente of diuers others of my bre-
thren, godlye and zealous Ministers of this
city of London, who considering y great pro-
fyte that hereby might come, spake vnto the
Church of Christe, and nexte vnto theym-
selues, and to all their other brethren and
fellowe Ministers, throughout this little
realme of England, accordinge to their cal-
ling, whiche doo ought to thirste and hun-
ger, after the increase and aduancement of
Christ

The Epistle

Christe his kingdome, to the ouerthrowe & utter destructiō of blindnes, error, popery, superstition, and of al the tyranny of Antichriste, haue perswaded me to accomplish their great and earnest desire, and to translate into our vulgare tonge, this litle and necessary treatise of *Heminge*, called *Ecclesiastes*, wherein what paynes I haue taken, I had rather a great deale the learned in reading should iudge, thẽ that I would speake any one worde of my selfe. This only (as I trust) without offēce of any, I may truly say, that it would haue bene a great deale easier for me, to haue medled rather with some one whole and continual Commentary, thẽ with this litle treatise, which in my iudgemēt, may not vntruly be termed *Christiana Rhetorica*, that is to say, an Art out of the which the true and faythful Ministers of Christe may learn playnely, and orderly, to breake and distribute the worde of God vnto the people, and flocke committed to their charge. Now it is not vnknown how harde a thinge it is to translate any Arte written, eyther in the Latine, or in the Greke tonge, especially into our English and vulgare tongue, in the which we
haue

to the Reader.

haue wordes, neither sufficient, nor yet apt
enough to declare & expresse the same: that
is to saie, the termes and proper names of
Arte: as *Genus, differentia, species, adiuncta,*
exordium, enarratio, genus didascalicum, pa-
raneticum. &c. notwithstandinge this
greate difficultie which might altogether
seeme to haue beene sufficient to dissuade,
hynder, and discourage mee, to haue takē
this little harde, and prosytable wooke
in hande: yet the examples of other wise &
learned men (who befoze me haue brought
into our tongue the Artes of Gramer, Lo-
gicke, Rhetorike, Arithmeticke Astrono-
mie, Geographie. &c.) did not a little encour-
rage and bolden mee hereunto: so that I
thought if other graue, wise, and learned
men, befoze me, both Romaynes, Italians
Germanes, Frenchmen, and Englishmen,
haue thought good for the aduancemēt of
Philosophie, and humaine knowledge, to
bring into their mother tongue those and o-
ther like Artes first written in the Greeke
tonge, though they could not alwayes finde
out proper wordes euery one in their owne
tongue to declare y proper termes of Arte.
I with much more boldnes mighte take in
hande.

The Epistle

band to interprete this little Arte of Chri-
stian Rhetoricke, especially seeing that the
same doth so farre passe the Arte of Rhetor-
ique, as y^e holy worde of God, doth exceede
the knowledge of all manner of humaine
Philosophie. For that Arte doth teach thee,
unningly to handle, & eloquently to speake
of worldly thinges, and of mens matters: &
that eyther in prayse, or disprayse, eyther in
defending and prouing, or els in reproving,
impugning, discommending, & disallowing,
whereof we haue examples in *Demosthenes*
and *Ctesiphon*, among the Grecians: in *M.*
T. Cicero, and *Mar. Antonius* amonge the
Romans, and in diuers other Oratours,
who flourished in their tyme. But thys
doth instruct and teache thee, the true diui-
sion of the scriptures, howe they haue beene
diuerslye of diuers godlye wyters diuided:
What the vse and profite thereof is: what
tongues are necessary for thee to learne and
vnderstande the scriptures: what the vse of
them are: How thou muste studie diligently
and aboue al other wyters the holy Scrip-
tures. How thou must for thy better vnder-
standinge, conferre them together, not lea-
ning altogether, eyther to thine owne or yet
to

to the Reader.

So other mens opinions : And to conclude,
how thou mayest orderly, and with profite of
thy hearers preache, and expound the worde
of God, whether men are to be lifted vp, and
comforted with the swete promises of God,
or els to be beaten, and cast downe, with his
dreadful menaces, and threatninges : whe-
ther wickednes be to bee defaced and troden
vnder foote, or vertue to be praysed, and ex-
horted vnto : But al these and manye suche
others, thou shalt moze at large better
learne out of the treatise it selfe, and there-
fore I referre thee vnto the diligent reading
thercof, and doe exhorde thee, so to reade, that
thou mayest not only hereby learne to know
a ready and easie Methode, or waye of prea-
ching, out of the worde of God vnto others,
orderly for the helpe both of thine owne me-
morie, and also by thy hearers: but also, and
that especiallye that with the studie of this
Arte and Methode, thou alwayes make thy
prayers vnto almighty God, for the assistance
and helpe of his holy Spirit, whiche may
teache thee, the true ende, & right vse of the
same. For as Arte helpeth nature, & nature
Arte, so that Arte can do nothing withoute
nature, so must we alwayes remember that
the

The Epistle

the Methode or Arte of preaching, shal lytle, or nothinge at all profite vs, vnllesse the Spirit of God bee ioyned thereunto, whiche is, as it were the true nature vnto it, and without the whiche the Arte it selfe is able to doe nothing: for this holy spirit of God doth not onely make vs apte, and able to learne this art, or Methode, but doth also teache vs that the true ende, & right vse hercof is not onely to preach learnedlye, or dexterly or cunningly the worde of God vnto others, but also & that especially vnto oure selues, that our audience seinge our wylle, & holy sayinges to agree together, with our good and godly dedes, may by our example frame also their lyfe, & conuersation according to our preaching out of the word of God & so together with vs, both in word & dede, glorifie God the father of our Lorde Iesus Christe, to whom be prayse and glorie for euer and euer. Amen.

The Contentes of this Booke.

T He diuision of the holy Scripture, Fol. 1	
The first Diuision.	1
The subdiviſion.	1
The ſecond diuision.	3
The third diuision.	4
The ſowerth diuision.	6
The formes and kindes of Narrations.	7
The aydes or helpes of an interpreter.	9
The cauſes of Interpretation.	10
The kindes of interpretation.	11
The Grāmarian his kinde of interpretation.	11
The Logitian his kinde of interpreting.	12
The firſt Canon.	12
The ſecond Canon.	12
The thirde Canon.	13
The ſowerth Canon.	13
The Orator his kinde of Interpreting.	14
The mixt kinde of interpreting.	14
The uſe of Commentaries.	14
The way to frame or make holy Sermons.	15
The kindes of Sermons.	15
The kinde of teaching.	18
Of the ſimple kinde of teachinge, which belon- geth vnto Perſons.	19
	Of

The Contentes.

Of that treatise of persons, which belongeth to examples.	19
Of that kinde of treatise of persons whiche be- longeth to demonstration.	22
Of that simple teachinge which belögeth unto things.	24
Of the simple kinde of teaching of things by a figure called Diarefsis, that is to saye, diuision.	24.
Of definition.	25
Of diuision and partition.	30
Of causes.	31
Of the effecte.	32
Of the vse and abuse.	32
Of Contraries.	33
Of the simple kinde of teachinge called Synthe- ticall.	33
Of the simple kinde of teachinge called Anal- tical.	33
Of the compound kinde of teaching.	35
Of the inuention or finding out of common pla- ces.	37
The first rule.	37
The second Rule.	38
The thirde Rule.	38
The fowerth Rule to make Abstractes.	39
The fift Rule.	39
Tho	

The Contentes.

	The sixt Rule.	40
	The seuenth Rule.	41
	The eight Rule.	42
	Of the manner of handlinge of places inuented both plentifully, and profitably.	43
	Of the disduction of questions.	44
	Of plenteous confirmation.	45
	Of the kindes of profe.	46
	Of the heapinge of argumentes.	47
	Of the Exposition, or dilatinge of argumentes.	48
	Of the confutation.	50
	Of Digression.	51
	Of Artificial conclusion.	52
	Of that kinde of Sermon which consisteth in ex hortation, called Parenetical.	53
	Of the perswasible Sermon.	53
	The example of the perswasible Sermon.	54
	Of the Consolatory Sermon, or which consisteth in comforting.	58
	The Methode of geening of comfort.	59
	Of the chyinge Sermon.	64
	Of Memory.	65

The ende of the Contentes.

The diuision of the holye ^{1.} Scriptures.



The holy Scriptures is not after one sorte, but diuersly of diuers writers diuided, whiche thinge ought not to seme straunge or vnscemely vnto anye man, for somtymes euen of one, and the selfe same thinges, there are manye differences accordinge to the diuersitie whereof, the diuersities of diuision, may be taken: and Authoꝝ haue bene accustomed, to appoynte suche kindes of diuisions, whiche do seme to serue best for their purpose. Wherefoze seeinge that the Scripture is diuersly diuided, I wil recite in order the chiefe and principal diuisions of the same, and wil also declare y^e vse of them, to shew that, the profite of this varietye and difference, maye appeare vnto all men.

The first Diuision,

The most common diuision of the Scripture is this, whereas it is diuided into the olde and new Testament, which beinge ioyned together, are in the Greeke tongue

B

(by a

The Preacher or

by a certayne Figure called *Antonomasia*) named the Bible, whiche also is therefore sometimes called an Instrumente, because that by it, as by an Instrumente or readye meane, the holpe will and woorde of God is broughte and declared vnto vs. Nowe the Epithetes, or names of olde and newe, are taken from the circumstances of times. For it is called the olde Testament, because in the respect of the tyme, it was the first. Agayn, it is called the newe, for that according to the time it was the last. But if any man should thincke this difference to bee taken from the diuersitie of Couenauntes, it were no great matter: yet the first reason is truer and fitter for this place. Notwithstandinge, they whiche call the olde and the newe Testamente, by the name of Bookes, do vse the worde Testament contrary to the common vse.

The Subdiuision.

THE olde Testamente is called of the Jewes, [Efrim veorba] and that of his number of Bookes. For they doe receyue xxiiii. Bookes of vndoubted authorite, whiche

whiche they deuide into foure partes, or *Di-
uers*. The firſt is called of theym *Thora*,
that is to ſay, the Lawe or Doctrine, and it
doth contayne five Bookes, to w^t, *Gene-
ſis*, *Exodus*, *Leuiticus*, *Numeri*, and *Deu-
teronomium*, whiche the Grecians call alſo
Πεντατεύχος that is to ſaye, A Volume con-
taining five Bookes. The ſecond parte is
called of theym *Rheſconim Nebym*, that is
to ſay, the former Prophetes, and this part
hath ſower Bookes to w^t, the Booke of
Joſua, the Booke of *Judges*, the Booke of
Samuel, and the bookes of the *Kinges*.

The thirde parte is, *Acharonim Nebym*,
that is to ſaye, of the latter Prophetes, and
it doth comprehend ſower Bookes, *Eſay*,
Jeremie, *Ezechiel*, and the Booke of the
twelue Prophetes, whiche they call the leſ-
ſer, as are *Oſe*, *Joel*, *Amos*, *Abdias*, *Jonas*,
Micheas, *Nahum*, *Baruch*, *Sophonias*,
Haggens, *Zachary*, and *Malachie*.

The ſowerth parte is *Chetubim*, that is to
ſaye, of the holpe wyters, and it dothe con-
taine Eleuen Bookes, *Paraliſomenon*,
The *Psalter*, the *Proverbes* of *Solomon*,
Job, *Ruth*, *Eccleſiaſtes*, the *Lamen-
tation* of *Jeremie*, the *Songe* of *Songes*.

The Preacher or

Hester, Daniell, Esdras, and Nehemiah, whiche two later, are taken for one booke. So that wee haue 24. bookes of the olde Testament of vndoubted authoritie, deuided into 4. partes, or orders. Notwithstanding besides these bookes they haue certayne also, which they doe call *Apocrypha*, that is to saye, secrete, or hidden Scriptures, therefore so called, because they were not brought forth into the light, to confirme anye opinion or doctrine. Of this sorte are Iesus the sonne of Syrach, Iudith, Tobias, the bookes of Machabees, the wisdom of Solomō, Baruch, the scribe of Jeremy, and this is the diuision of the olde Testament, after the manner of the Hebrewes and the Grecians.

The new Testament is diuided into 4. partes, The first containeth the foure Euangelistes. The second the Acts of the Apostles. The thirde, the 21. Epistles of the Apostles, that is to saye, 14. of Paule, 3. of Iohn, 2. of Peter, one of Iames, and one of Iudas. The fourth part containeth the Apocalyps of S. Iohn. Moreover al the bookes of the new Testament, are founde in the *Canon*, excepte the Seconde Epistle of S.

of S. Peter, the seconde and thirde Epistle of Iohn, and the Epistles of James, and Jude, with the Apocalipse. Some also doe put the Epistle to the Hebrewes, out of the Canon.

Now somewhat seemeth to be added, concerning the vse and profite of this distinction rehearsed: for it little auayleth diligentely to distinguish, vnlesse thou perceiue also what profite proceedeth thereof. First of all therefore the distinction profiteth muche to iudge truely of the auctorite of Holye bookes: for all the Bookes of the olde, and new Testament, are of an vndoubted sayth, and are of great force to confirme opinions: except those which I sayde before were called *Apocrypha*. whiche truely maye be reade with profite. But in disputations of opinions they are not to bee alleaged. For those bookes only are of an vndoubted auctozity, which are truly attributed to Moses, to the Prophetes, to the Euangelistes, and to the Apostles. Wherefore synce that the Primitive and pure Church, hath doubted of the Authozs of the secrete Scriptures, called *Apocrypha*, they are of righte reiected, when as they are alleaged by the Adversarye

The Preacher or

rye against the wytynges of the Prophets and the Apostles. There is also another commoditie of this distinction. For it is commodious to haue a certayne order of bookes, that Studentes may distribute the reading of the Bible into certayne tymes, as it shall seeme to bee profitable for them, to learne the holy bookes. The thirde commoditie is that a certayne waye or meanes maye bee had (whether thou preache or interpret the sacred Scriptures in the Scholes) of recyting or alledging the testimonies of Scriptures, that the place of the testimonie, may be shewed, as it were with the synger, when as the Authoure of the Wrytinge, and the Chapter of the Booke is named and rehearsed.

The seconde Diuision.

The Diuines in Scholes, doe diuide the bookes, both of the olde and new Testament, into Legall, Historicall, Sapientiall, and Propheticall Bookes. As of the olde Testamente, the fyue bookes of Moses are Legall: the Bookes called Historicall, are Iosua, the Booke of Iudges, Ruth, the 4. Bookes

bookes of the Kings, Job, the two bookes of the Machabees. The Psalter, the Proverbs, Ecclesiastes, the Song of Songs, the booke of Wisdome, Ecclesiasticus, are Sapientiall. And the xvii. Prophetes before rehearsed are Propheticall: In lyke manner also, to the ende their Ignorance might the more euidentlye appeare, they diuide the Bookes of the newe Testament, so that the Bookes of the Euangelistes maye be Legal: the Acts of the Apostles Histori- call: the xxi. Epistles of the Apostles Sa- pientiall: and the Apocalypse of S. Iohn to be Propheticall. This by no colour maye bee excused: for it is altogether absurde in as much as it is of them applyed to Bookes.

But if they would applye this their sub- tile deuision to the thinges (as Iobincke) aunciente wyters haue done, it might per- aduenture be bozne withall: but because it is manifestlye false, as it is applied to boo- kes, I wyl not in so euident a matter, make anye longer confutation. Furthermore the vse of this deuision, as it is applyed to thinges, perhappes maye bee here in, that Learners in readinge maye wiselye putte

The Preacher or

a difference betweene histories, and lawes,
the Prophetes and the sayings of wise men,
that is to saye, *Gnomas*, worthye and appro-
ued sentences.

The third Division.

The whole Scripture, if thou consider þ
things subiecte, are fytlye diuided into
History and Doctrine, whiche two the dili-
gente reader wil searche out studiously in
reading of holy bookes. Nowe there are
two kyndes of histories, the olde & the new,
the olde containeth all Histories, euen from
the beginninge of the creation of the world,
vntil the conception of oure Lorde, or the be-
ginning of the Euangelicall history. This
History taketh his originall (as I haue
sayde) from the fyrst condicion of things, &
so continueth vntyl the Monarchie of Cyrus.

The weekes of Danyell follow after, vntyl
Christe crucified. Moreover I haue
made a computatio of yeares, for memories
take, in these Verses which I wil put down
in Latine.

M. D. C. L. V. I. post Adam mundus inundat.

Post vndas ad Abram, ducent, nonaginta duoq;.

Exod-

Method of Preaching.

5.

Exodus hunc sequitur, quingentos quinq; p Annos.
Exodus ad Babylon, nongent, decemq; recenſet.
Poſt Babel ad Chriſtū, D. & L. tribus, X. datur vnus.

Engliſhed thus.

The world a thouſand ſixe hundredeth fifty ſixe yeares
reſ is founde .

After Adam our father, by Noes floud bound,
And from Noes floud to Abram agayne,
We finde two hundred yeares, ninety and twayne.
Exodus doth ſolow him, ſixe hundred peres & ſixe,
Exodus to Babilon ix. hundredeth and x. contrie.
And to our ſauour Chriſt from Babilon,
Are ſixe hundredeth fourſcore yeares and one.

If thou ioyne theſe yeares, together, thou
ſhalt haue 3944. yeares, from the firſt be-
ginning of thinges, vntil Chriſtes his com-
minge, the whiche number I am wonte to
comprehende in theſe verſes.

Ter mille & nōgent, quater, X, duo bis numerātur,
Chriſtus adest nobis, gloria, vita, ſalus.

After three thouſand nine hundredeth 44. yeares,
Chriſt our gloze, life and health to vs appeares.

Furthermoze the new hiſtoyre, is diſcribed
of the

The Preacher or

of the Euangelistes, whiche intreateth of the conception, Natiuitie, Circumcision, Offering, Banishment, Disputation Baptisme, Fastinge, Temptation, Doctrine, Miracles, death, Resurrection, and Ascension of Christe into heauen. Also it increaseth of the geeuinge of the Holpe Ghoste in the daye of Pentecoste, and of the Primitive Church, and his persecutions: for vnto these Chapters and poyntes, the newe hystoꝛy shalbe reduced. And thus much concerning the hystoꝛy.

The doctrine is dispersed throughout all the Bookes of the old and newe Testamēt, and is diuided into Doctrine of thinges, and of signes. The doctrine of thinges is afterwards diuided into the Lawe and the Gospell. The doctrine of signes doth contayne the Ceremonies and Sacramentes, wherof we haue here no tyme to intreate at large notwithstandinge the vse of this distinction is not symple, and of one sorte.

For the holpe hystoꝛy ought to be the glasse of a Christian lyfe. For it doeth contayne manye examples of true Godlynesse, of confession, of Faith, of Patience, of calling, &c.

It re.

It recytech the rewardes and punishments, both of Obedience, and Disobedience to- wardes G O D, and comprehendeth many testimonies and Witnessles of God.

The difference of doctrine berelye, doth cause vs not to confounde rashely with the Papistes the Lawe and the Gospell, who dreame the Gospell to bee the newe Lawe, but they are deceyued: For neyther the Prophetes, nor the Apostles, teache anye other thinge then Moses doth, althoughe in their manner of teachinge there is great difference. For Moses committeth to Wrytinge the Doctrine deliuered, as it were by hande from God, and the fathers: whiche doth contayne the perfecte worship- pinge of God, but hee is more obscure and darke then the Prophetes.

The Prophetes are the interpreters of Moses, for that which Moses doth note, as it were with certayne Aphorismes, that is to saye, briesflye and summarilye, the Pro- phetes doe expounde in whole Sermons. But because that thinge which the Prophe- tes did foretell, the Apostles sawe, before their eyes, therfore are the Apostles made playner interpreters of Moses, and of the Prophe-

The Preacher or

Prophetes. Who so obserueth this difference, shall reade with greater profite, the wytynges of Moses, of the Prophetes, and of the Apostles. But in what estimation the scholars of the Apostles and other holy interpreters of the scriptures are to be had, I will declare hereafter, where I shall entreate of the maner of interpretation.

The fowerth Diuision.

There is yet another diuision deliuered or geuen vs by the Grecians, which wee may not ouerpasse: For the worde of God byrning saluation vnto man, is deuided into *Protrepition*, that is to say, appertayning to exhortation: *Gnosticon*, that is to saye, appertayning to knowledge, *Practicon* that is to saye, appertayninge vnto that whiche they call practice. And vnto that whiche is called *Protrepition*, doe appertayne exhortations, consolations, threatenings, chydings, which all are certayne prouocations, or stirrers vp to heare the worde of God, to embrace and to obey it. *Gnosticon*, is a parte of knowledge whiche dothe contayne the worshipping of God, the knowledge of the law,
of the

of the Gospel, and of the Sacramentes, the Epitome and brieft summe whereof is *Catechesis*, that is to say, Instruction. The laste appertayneth vnto practise, for it is conuenient that the obedience of the harte, and innocency of lyfe should follow knowledge: For sayth as S. Paule witnesseth, oughte to be vnsapued, and effectuell through loue.

This diuision serueth to this ende, that thou maist know the vse of the holy Scriptures, that is to saye, that thou mayst obeye the exhorter, beleue the Teacher, and doe according as thou beleuest. For he is worthy (sayth *Agapetus*) of God, who doth nothing vnworthy of God, but thinketh those thinges which are of God, and speaketh the thinges whiche hee thinketh, and doth the thing which he speaketh.

*Of the formes and kindes of
Narrations.*

In speakinge of the formes of a Narration, I will declare fower thinges in order. First with what helpes hee ought to be instructed, that wyl become a profitable interpretour. Secondly whiche are the causes of Narrations.

The Preacher or

tions. Thirdly what be the kindes of interpreting, and last of all, what is the vse of mentaries or expositions.

The aydes or helpes of an Interpretour.

That a profitable Interpretour ought to be instructed with liberal doctrine, and speciallpe with the knowledge of Rhetoricke and Logicke, there is no man whiche wyl doubt thereof. Wherfore I wyl come to certayne other helpes by whiche heede is taken, that the interpretour go not astraye from God's pnes. Therefore in intreatinge of holy Histories, foure kyndes of care especiallpe doe belonge vnto him, who despyet to be free from Erroure, and safe from the deceites of Heretikes: Let the fyrst care be to seeke God and his wyl in the Scriptures, with feare and humilitie, that hee may knowe him trulpe in oure Lorde Iesus Christe: Let the second care be to haue the sacred worde of God for a rule. This care ioyned with the former, shall cause thee to be conuersant in the Scriptures without arrogancie or contention, and that thou bee
not

not puffed vpp with foolish rashnesse, but rather craue his helpe with humility, whom in the scriptures thou seekest saythfully: the seconde care causeth thee also, that thou bee not carefull of those thinges whych are not founde wyrtten in the woorde of the Lorde. For thou oughtest to be contente wyth that light, which the Lorde hath shewed thee to be followed. Let the third care be diligently to conferre the Scriptures, to the ende that the consente of Moses, of the Prophetes, of Christe, and of the Apostles, may euidently appere, and that suche sentences as seeme to disagree, throughe conference may be reconciled, the circumstances of the places beinge diligently obserued.

This care causeth thee not rashlye to take hold of any one sentence of the Scriptures, to assaulte or repugne another therewyth, from whence no doubtte all the sectes of heresy haue spronge vpp, whiche thinge that it may the moze euidently appere, we shall openly declare by examples.

Arrins doth heare the Sonne sayinge: The Father is greater then I. Thys Sentence hee snatcheth, and thereby

The Preacher or

wyth. is gyrded, and armed to vanquish and
ouercome the diuinity of Chyriste : Contra-
rywise, *Manichæans* to the ende wee might
take away the humanity of Chyrist, snatcheth
the saying of S. Paule in his firste Epistle
to the Corinthyans, the 15. Chapter, where
Chyrist is called the second Adam from hea-
uen heauenlye. Agayne there are some
which acknowledge the diuinitye, and con-
fesse the humanitye, but they make two per-
sons in Chyriste, the woorde, and the sonne of
the Virgyn. *Oslander*, because it is written
the Lorde is our righteousnes: doth ascribe
iustification to the deuine nature alone, as
though the humanitye were of no force at
all, to the benefite of saluation. *Stancharns*
on the contrarie syde (because the woorde
of promise, is of the seede of a woman, and
Paule calleth Iesus Chyriste, beinge man a
mediatour) withdraweth the benefyte of re-
demption from the Diuinitye, and doth at-
tribute the same to the onelye humanitye.
Were if there had bene the feare of our Lord,
and true humilitie, and if the desire of con-
tention and pryde had bene absente, they
might easily haue iudged of these mysteries,
by conference of the Scriptures. Let the
first

conquish and
: Contra
we might
snatcheth
the Epistle
ter, where
from bea
are some
, and con
two per
e sonne of
s written
b ascribe
done, as
d force at
ancharus
woorde
man, and
ge man a
ote of re
both at
nitpe.
r Lord,
of con
e, they
series,
Let the
fyst

first care bee to referre every interpretation to the proportion of sayth, from the which if the interpretation doe disagree, it shalbee accounted false. But contrarywise, if it do agree wth it, although sometimes it erreth from the marke, and mynde of the author, yet oughte ye to knowe, that this is done without the daunger of saluation. But what is it to call an Interpretation to the proportion of sayth? it is so to ordayne it, that it maye be correspondente to the first principles of sayth, and that it may seeme to bee as it were builded vpon them. For those things are sayde to bee done accordyng to the proportion whiche are made by comparison to another thinge, or els when other things are framed by comparison of others.

Whereuppon when Pauls dothe commaunde that Prophecie, that is to saye, the Interpretoure of the Scriptures, oughte to bee proportionable to sayth, hee implieth that the interpretation should haue respect to the first principles of Religion, wherby are playne and manifest, as concerning the Law and the promises of the Gospel, wth the whiche every interpretation ought to agree.

Wherefore the Papistes in the ex-
position

The Preacher or

position of this sayinge: (If thou wilt enter into lyfe, keepe the commaundementes) do departe from the propozition of sayth, when they do conclude of this sayinge. That men may obtayne saluation by their own proper workes, for this interpretation doth stryue with cleare and manifest principles: As are these. The Seede of y woman shal breake the Serpentes head: also, The Lambe of God, that taketh awaye the Synnes of the Worlde: and agayne: if righteousnes be of the law, Christ dyed in vayne.

And alwayes after this maner the minde of the interpretour ought to bee bent, to the first principles of oure Religion, from the whiche hee shall not suffer hymselfe to be drawne awaye by anye Sophisticall reason: For hee that contemnyeth this propozition of saythe, commended of S. Paule to the Interpretoure, and elswhere, doeth seeke an Interpretation contrary to the rule of sayth: let him bee assured that hee shalbe plagued of G D. For lyke as in thyngs paste under the olde Testamente, fire oughte alwayes to bee taken from the fier of the Altar, wherewith the Sacrifice shoulde bee burned: so every interpretation of the scripture,

tures shoulde depende vpon the euerlastinge worde of God. And euen as *Nadab and Abihu*, for puttinge straunge spere in their Censers, which they were commaunded to doe, were punished of the Lorde: so Heretickes bringinge in the diuision of reason, and the deceit of Philosophie, in steede of true religion, are to be iudged worthy of punishment. And thus much concerning the helpe of an interpreter: now wil I declare that which in the second place was propounded.

The causes of interpretation.

In the preface of *Philip Melancthon* places, foure causes of interpretations are rehearsed, whereof this is the first, by the kinde of speache may bee vnderstoode: for hearers or readers do not in euery place vnderstand the phrases of a strange tongue, yea sometimes men of singular learning take greete paynes in this thinge: for oftentimes it happeneth that a sentence beinge expounded to the worde of a strange tongue, which though they answeringe trulie in signification, yet notwithstandinge they keepe not the same sense in both tongues, and that for

The Preacher or

the difference of the Phrase, or manner of Speech. Therefore leaſte here vniuerses wee may be deceyued, oftentimes a learned interpreter is needeful. The ſecond cauſe is the iudgement of the order of thinges: for he that perceiureth not the maner of the handling, ſhal certainly very oftentimes be deceiued: as they are which recite out of Paule, this ſaying againſt the iuſtification of faſt: Not the hearers of the Law, but the worrs ſhal be iuſtified. Were if they had conſidered the maner of the handling, they might haue ſeene Paule in that place, not to haue preached of the iuſtification of woorkes, that is to ſay, y^e me ſhould be counted iuſtified through woorkes befoze God, when as Paule there labourerh to confute this opinion againſt y^e doctrine of ſaythe. Therefore an interpreter is needeful, which may ſhew cunninglye an order and the partes thereof: the profit of which thing is greater, the that it can be declared in few wordes. The third cauſe ought to bee the witneſſe of a true interpretation, for when the hearers perceiue the interpretations to be brought from the worde of God, & do ſee the agreement of the worde of God, & of the pure church, with the interpretation

pretation: they loue the doctrine more earnestly, and do learne it more greedely. The fourth cause is the confutation of false opinions, least learners should be infected with the popsons of heretikes. These causes are sufficiently greate enough, for the whiche god will haue the ministry of his word both in scholes, & in Churches, to be preserved.

The kindes of Interpretinge.

Although by those things, which I haue sayd already, concerning the causes of interpretations, the kindes of interpretinge may after a sorte be vnderstode, yet because it is needeful to haue them seperated, I will treat of them as playnly as I can, accordinge as before I haue promised: wherefore I haue noted foure kindes of Expoundinge holy things, in reading the commentaries of diuers authors.

The Grammarian his kinde of Interpretinge.

Some thinge carefull of the Methode of a treatise, doe onely expounde the wordes and

The Preacher or

bes & the Phrases after a familer & playne manner, whiche kinde of interpretation, be-
cause it consisteth of a certayne exposition of
Grammar, it hath been called Grammaticall:
This kinde did *Athanasius*, *Theophylacte*,
Ambrose, and many others followe: trulye
this is prayse worthe, that suche excellent
men which were able both abundantly, &
eloquently to make longe disputations, and
orations of euery matter: that notwithstanding
hath submitted theselues, to the Gra-
mmarians. For they knew wel that fro thence
a true sentence should bee taken. Further-
more this kinde of an interpreter, oughte
to bee instructed wyth liberal learning. For
first he oughte to haue the knowledge of that
tongue, which the authoz of the writinge u-
seth: vnlesse hee desire to see rather with o-
ther mens eyes, then w his own. Althoughe
a perfecte knowledge is not here required,
yet there ought to be so much skyle that he be
able to conferre together these thre tonges
the Hebrue, Greeke, and Latin. For a di-
uine interpreteure hath neede of these thre
tongues, the conference wherof, he that is
iudicious shall perceiue to yelde more profyt.
then the tedious commentaries of great mē
Againe

Method of Preaching.

1.1

Agayne to the end hee maye interpret that thinge aptly, which he vnderstandeth truly. Logicke is necessary, which oftentimes to a Grammarian interpretour, doth put to her willing hand. He shall also be not a litle helped with the commentaries of variety, from whence he may learne diuers formes of varyinge one and the selfe same sentence.

The Logician his kinde of Interpretinge.

Others when they see, that order obtaineth the chiefeste partes in all thinges, they seeke out and declare the Methode and order of a treatise, & do put forth questions, argumentes, collations, and do briefly reduce the arguments to certayn chapters, or common places, as though they were consultations. This is a moste especiall care to this kinde of interpretour, & al thinges may be expounded openly, and declared distinctly. But because this kind is most profitable in the Schooles, I wyl briefly shewe the way, which I Interpretor in this kind may safely follow, which thing I it may be done more plainly, I wyl comprehend al the whole matter in foure Canons, or general rules.

The Preacher or

The firste Canon.

IN the beginning of the reading of any holy Scripture, he ought first of all thinges to speake of the kind of Doctrine, & that (as it seemeth to me) may fitly be don after this maner. Firſte hee ought to expounde what kinde of doctrine it is, from whence he maye fall into the commendation thereof. Secondlye he should shew authority. Thirdlye, hee should signifie of what certaynty it is, & from whence it should be taken. Fourthlye what is the necessitie, Fifthly he should declare what profyte and commodity shoulde procede from thence to the hearers. These fyve points, in the beginning of any holpe booke (in my iudgement) are very profytable to be handled. Neither doe I disallow it, if eyther hee adde some thinges to these, or take other some awaye, so that hee deceiue not the hearers, who when they learne, do also greedely seeke for the Methode of imitation.

The Seconde Canon.

Wheras accordinge to this first Canon, wee haue generally spoken of the kinde of doctrine, we maye profytablely descende to
Hypothesis

Hypothesis, that is to say, to the particular writinge whiche is layd before vs, to be expounded, in whiche place, these things are needeful to be spoken of, by him whiche followeth the Logicians kind of interpreting.

Firste, who and what manner of man, the Authoure of the writinge is, and from whence the auctoritie of the writinge doth depende. Secondlye, what was his occasion of writinge, the obseruation whereof helpeth to vnderstande the order of the treatise. Thirde, what is the State of the matter or principall question, whether one or many, from whence Iudgement may be giuen of the kynde of the cause, and the endeavour of the whole writing, that is to say, the ende and very last scope, may be perceiued and knowen. Fourthly what is the methode of this present writing, or (which is as one) what is the order of the treatise, which except it be obserued, the labour of the reader shal be little or nothing profitable.

The thirde Canon.

WE muste diligently obserue this, in all writings of the Prophetes, & the Apostles,

The Preacher or

files, that whilst they teach, they oftentimes
fall into admonitions, reprehensions, pray-
ses, threatenings, comforts, &c, wherewith
they pipe their Doctrine to the hearers, &
do picke them forwardes, to receiue their
doctrine. They that consider not this, can
neither obserue the order of the treatise the
setnes, nor yet shewe the way well to any o-
thers. But I wil speake more of this Ca-
non hereafter, whereas I shal entreat of the
large and ample treatise of common places

The fowerth Canon.

AN Exposition of euery chapter may very
siftly be made after this maner, in y first
place the whole chapter muste bee gathered
into a certayne briefe collection or summe,
which none may conveniently do, vnles he be
skillful in Logicke. For those things which
are spoken especially & by partes, he shal re-
duce to Generalities & to the whole, & cutte
of those things which are accessaries & of
lesse value, neyther shal bee adde to all ma-
ner argumentes of things, but shal be content
only with a summe of things: & al other mat-
ters which are added for amplification, or
deduction of things muste be remoued.

In the

In the second place hee shall declare the order of the chapter, in shewing how it agreeth with that whiche went before, (if any thing went before) and shall declare the chiefe partes, and geue admonition how they followe. In the thirde place the exposition of the text shall ensue, the common places shalbe noted, that all things may be conuerced to profyte. But the waye of the inuention of places, shalbe taught hereafter where wee shall intreate of the places that belong to a preacher: at this tyme it sufficeth brieely to haue shewed what is needful to be done.

The Orator his kinde of Interpretinge.

There is also a kind of interpretation pertaining to Orators, most profitable in Churches and scholes, wherein the greatest wittes haue exercised themselves: as *Basile*, *Gregory Nazianzene*, *Chrisostome*, *Augustin*, and many other Greekes, and Latines, for these do expound euery question moze at large after the manner of Rhetoricians, of which thing wee muste speake agayne, when wee come to the treatise of common places.

The

The Preacher or

The mixte kinde of Interpreting.

THe mixt kinde of Interpreting is, when
p Interpretour either minglcth al things
about rehearsed, or els ioyneth cerayne of
them together, whiche thinge not a fewe in
our tyme, are wont to do with great profite,
in whose number *Philip Melancthon*, with-
out doubt is the chiefe, whom many worch-
men: as *Bucer*, *Caluine*, *Brentius*, *Beza*, and
diuers others, do imitate and follow.

The use of Commentaries.

MAnye do abuse Commentaries, whilest
they labour continuallye in them, litle
or nothing esteeming the texte of the Bible,
who do like vnto him that traueplinge some
whyer, determineth to abyde alwayes in
his iourneye. For Commentaries are lyke
to the Image of *Mercury*. For lyke as they
are set vp of purpose to shewe the right way
to traueylers, least they should go out of the
waye, so commentaries do leade, as it were
by the hande, the vnercised reader: which
he should not alwayes vse, but so as the tra-
uayler doth vse the Images of *Mercurie*.
For the trauayler looketh not vpon them
when

When by often tymes goinge that waye, hee knoweth the way perfectlye. Here firste of al the interpretour is admonished of his dutie, that is to say, that he thinke he ought to shew a waye, and that a most ready waye to the hearers, and not to hinder such as make haste to goe forwarde. Moreover euen here it is euident in what estimation the disciples of the Apostles, and their successors being interpretours of the Scriptures, are to bee had. For all these are to be followed, inso- muche as they haue the Scriptures of the Prophetes and the Apostles goinge before them, but if sometimes they doe erre from this, let vs acknowledge our comon facillie and readynes in falling, & pray to God earnestly, that hee suffer vs not to fall into Errors.

The waye to frame or make holy Sermons.

THe Methode of making of Sermons, is a sure way & meanes shewing a reason of makinge sacred Sermons, And because those thinges whiche are nedefull to be declared in the Church, are not of one kynde, nor can bee handled after one sorte: It were very

The Preacher or

very profitable sytke to shewe the kindes of Sermons, after wardes the meanes wherebye by euerie thinge may be entreated of wch may profite, to shew that there may be a certain prescribed & compendious waye of makinge of sermons. For suche as shalbe ministers of the most holy ministerie of the worde (then the word which nothinge can be moze holy) which be it inge confirmed with vse and exercise, they maye encrease with preceptes of Logicke, & Rhetoricke. I doe not forge new preceptes, but doe applie the common rules of Logicians and Rhetoricians, to a certain matter, and doe ioine together with Preceptes the practise of learned men, whom I haue heard preach, that the imitation mighte bee the moze easie, whiche truly would be but very weak: vnlesse it were holpen with preceptes, as I haue sayde before in the pface.

The kindes of Sermons.

BEfore I come to the kinds of Sermons I wil briefely touche the partes, whiche may very wel bee counted foure in number. the Exordium or beginnunge, the treatise, the Digression and the conclusion. The Exordi

kindes of Proordium in this place, is the beginning of
 where the Sermon, after inuocation and prayer is
 of wyc made, and the holy lesson, or texte read and
 a certain recited, whiche we purpose to handle and to
 making intreate of. This may verypaptlye sometimes
 of the be taken vppon the occasion, or opportunity
 then the sometimes from other circumstaunces. And
 whiche be it should be so handled, that it might be, as
 e, they it were a certayn way, to that thinge which
 gicke, & we minde to intreate of. It must be modest,
 receipts, brieft and graue, to thende it maye obtayne
 Logici, the good will of the Hearers, maye stirre
 matter, them vp by easynes of teachinge, and maye
 tes the keepe theym attentiu. The Treatise or
 e heard manner of handlinge, doth after throughte
 uee the diuersitye of Theames, wherby it hapneth
 it verp that sometimes it is content with a diuisi-
 cecep- on, and an exposition; and that when it is a
 ace. simple Theame. Diuision is a sentence by
 the whiche wee bryefly declare what thinge
 we will speake of, this is commended for
 the breuitie, the perfectnes and fewnesse of
 words, for the which aske counsell and helpe
 of the preceptes of Orators. Exposition is
 a sentence wherin the parts of a diuision are
 declared, and it is threefolde. Synthetical,
 Dieretical, and Analytical, of which here-
 after

The Preacher or

after we shall intreate more at large.

This exposition is sometimes simple, when as no Argumentes are added: sometimes mixte, when the reasons of the partes of an exposition are intermingled: sometimes with diuision. We may seeke out the confirmation of the partes of diuision, & the confutation of the Opinions of others struinge with ours, and that so often as the Theme is compounded. The wisdom of the preacher shall easily iudge, when the confutation shoulde goe before the confirmation, and when it should folowe: it must goe before of necessitie when the myndes of the hearers are beforehande possessed and holden wth the error: for they cannot receiue the truth before they are deliuered from the error and falshood. Digression is a sentence, where by the doctrine is applied to the hearers, by comforting, rebuking, teaching & admonishinge. In this the beginning, the end, and the place are speciall^y to be considered: the beginning is that it may seeme of his owne accord to flow out of the doctrine. The end shall may go together & agree with the doctrine following, if a nye doctrine be expounded: The place that it may be put to the end of euery member of
a de-

Method of Preaching.

17

a diuision or partition, least the iudgement of learners should be troubled with interruption of Doctrine, moze shalbe spoken of Digression hereafter. Peroration, is the conclusion of the treatise. This doth both briefly rehearse the summe of the things which are handled, and doth also stirre up the mindes of the hearers with the commendation of the Doctrine expounded, and by shewing the vse thereof. Now let vs come to speake of the kinds of a Sermon. There are generally twoo kinds of Preachinges, the one appertayneth to teaching: the other to exhortation. That whiche appertayneth to teaching, is of simple places, and those as well of Persons as of things, and of places compounded, of general Sentences, and particuler argumentes. The other whiche appertayneth to exhortation, is diuided into three partes, for eyther it perswadeth, or rebuketh, or comforteth. This difference or distinction of Sermons may be proued. First of the diuersitie of hearers, to whom the Sermon shalbe applied, for eyther they are altogether rude, and muste bee taughte so whome the firste kinde doth appertayne, or els they are not rude, but rather feeble and

D

saynt

The Preacher or

saynt harted, and must be lifted by with consolation: or els slowe, and they must be pricked forwarde: or els contemptners, and are to be chastened with threatenings. To these four kindes of hearers, al the sermons, of Christe are to bee directed, for sometime he teacheth the ignoraunt whiche are desirous to learne, and somtime he comforteth, and stirreth by the saynt harted: nowe he exhorteth the slower sorte, and nowe with threatenings, he terrifyeth such as are prophane and vngodly. Hereof we maye euerywhere easely fynde examples in the historye of the Gospell. Againe, the same is proued by the vse and custome of the holy Scripture: For Paule wytteth thus in his second Epistle to Timothe, and the thirde chapter.

All scripture geuen by inspiration of God, is profitable to improve, to amende, and to instructe in righteousnesse, that the man of God may bee perfecte and prepared vnto all good workes. Here the foure folde vse of the Scripture is declared, and that with four wordes whiche are in the Greeke tongue named *Didascalia*, *Elenchos*, *Epanorthosis*, and *Paidia*. *Didascalia*, is to bee handeled in the firste kinde, that is to say, in that which apper-

appertaineth to teaching. *Elenchos* hath chidinge. *Epanorthosis* is when the fall is lifted up and made steadfast, which manifestly appertaineth to be done, with consolations and comfortes. *Paidia* is the teaching of children, whose chiefest office is, to perswade to goodnes, and honestie, and to dissuade from wicked and sylechy thinges. Our distinction therefore agreeth with the varietie of the hearers, with the ensample of Christ, and with the tradition of Paule. But because the hearers are mixed in publique assemblies it cometh to passe, that the Prophetes, Christ, the apostles, & al the Godly ministers of the worde doe oftentimes build & frame out of doctrine, consolations, perswasions, and chydings, al which the force of doctrine hath as it were ioyned with it: euen as I haue sayde before, is done in the writings of the Prophetes and Apostles: whose Examples it becommeth godlye ministers to folowe in makinge Sermons. Neyther is our Distinction to be disallowed whiche doth appertaine to the nature of teachinge of thinges, and doth shewe what order and waye is to be obserued in makinge of Sermons, although sometimes those thinges

The Preacher or

whiche I haue named as accessories, and impertinēt, are applied by the figure of Digression, which thinge whosoever doth not obserue, can neyther make their owne Sermons wel, neither iudge of other wrens, nor yet beare theym awaye in mynde. Wherefoze the kindes of Sermons must first be distinguished, and then those thinges whiche are added, may very wel be formed & framed

The kinde of teaching.

That part of Sermon which appertayneth to teaching, is that whose ende is, to teache the ignoraunte hearers. In this kinde of Sermon the Godly preacher shal imploy his whole strength, first that he him selfe do perfectly vnderstande the thinge that is to bee taught: Next that he frame wyth hym selfe a full and perfecte order of the same in wytyng. Thirde,ly that he expound the same in a playne and common speache, not hauinge any respecte to his owne commendation for his Eloquence, but rather to aduance the Glorpy of God, and helpe the capacite of the present hearers, whiche if hee doe hee maye hope that the hearer shall not wauer

wauer in opinions any moze, but consent to the true and cleare doctrine. And because there are two kindes as befoze in diuision, I haue declared, that sermon which appertayneth vnto teaching, to witte, Simple or of simple places: and compounde or of compounde places: The order of teaching requireth that in the firste place, we speake of the simple manner of teachinge, but because in the simple kinde of teachinge, sometimes the persons, sometimes the thinges are intreated of, it seemeth best first to speake of the treatise of persons.

Of the simple kinde of Teachinge whiche belongeth vnto Persons.

There are two kinds of treatises of persons, the one belongeth to examples the other vnto Demonstration. For if anye deede of the person be layde befoze vs, it is an Example: but if the whole person be described it is *ἐπιδείξις*, that is to saye, demonstration of the person.

Of that treatise of persons whiche belongeth to Examples.

Examples.

D 3

When

The Preacher or

When anye person therfore, is set befoze vs out of the holy hystories, whose whole life is not described, but some deede of hys person is brought forth. & that for the cause either of the doctrine, or of the imitatio[n], or else of the admonition, it shalbe a treatise Paravignatical, y is to say, belonging vnto examples. After this maner Paule doth set forth Abraham to the Romans, and to the Galatians, after this manner the Epistle to the Hebrewes, Cap. xi. reciteth a great scroule, & number of Prophetes & of Kings. By Abraham his deede, the doctrine & nature of saythe is taught, the imitation comended, the exercises of vocation, & the frutes and woorkes of true godlines are confirmed. The repentance of Manasses doth teach vs y such as do fall, are recetued again, & therfore is profitably set befoze vs for imitatio[n] sake: it putteth vs in minde of y mercy of God, which of his mere goodnesse, recelucth into fauour so cruell a persecutoy of his church, & so vyle an Idolater. But here we must speake against those men, who ostentymes do abuse the examples of sayntes. For there are some who had rather imitate the wicked deedes of sayntes, then their vertues: & do defend theselues to the examples of sayntes. There are some also

which out of the personal deedes of sainctes & extraordinary commaundements, do ill fauoredly frame a forme of an act, & do commend þ same as a general law: they are not worthy of any answer. These are to be called agayne into the right way by an admonitiō. For it becometh vs to keepe a difference betwene the comon & personal commaundements, or precepts of godlines, which only do touch one people, or one mā. The Hebrewes were commaunded to rob þ Egyptians. Abrahā by gods commaundement maketh himselfe ready to slay his sonne, for a sacrifice in þ Mount Moria. The personal acts are not to be applied particularely, but only generally: for out of both these exāples we must learne obedience vnto God in those things which he requirerh of vs in his word. Also in this treatise of the exāples of persons it is manifest þ the papists, & specially the monks, haue dangerously erred: who in their sermons haue sayde before vs, I knowe not what counterfeit pietie sainctes, and haue fained the to haue liued al their lyfe long so blamelesse, that they neuer offended, no not in the least thyng. Such a fained descriptiō of persons maketh rather to desperatiō then to the edifying of the conscience, wastinge w the greatnes of sin, & of the wrath of God.

The Preacher or

Therefore let vs take vnto vs true examples,
and lette vs leaue fayned Examplēs for the
Poetes, which are not to be handled of thē
whiche are called by saynt Paule the Ste-
wardes of the mysteries of God. The sacred
scripture and the true hystoꝛy doth minister
examplēs sufficiently: as of Abraham, Job,
of Ioseph, of Manasses, of Harpe Magda-
lene, of the thiefe which was conuerted, & of
such lyke: for out of such as these ar, we may
not onely teache the hearers true godlines,
but also y^e forme of liuing accordyng to their
kynde of callinge. Therefore the godly prea-
cher must remember to shewe sooth^e exam-
plēs profitāble vnto godlines, and not those
whiche seeme to cause desperation. Now it
is tyme that we declare those things wher-
of we haue spoken with a playne example:
And because none can be moze famous then
the example of Abraham, I wil lay that be-
foze you to be examined. Paule sayth, Abra-
ham beleueed God; and it was imputed to
him for righteousnesse. In this place Paul
bringeth sooth^e the example of Abraham, e-
specially, for Doctrine sake, and from thence
draweth forth the not onely the firme & sure
doctrine of righteousness, but also the nature
of

of sayth: & from thence doth shewe of what holiness of life the beleeuing man ought to bee. After this maner let vs learne, by the imitation of Paule to obserue twoo things in examples to wpt, the fact in it selfe, and then the circumstances of the person, and of the fact. The facte in it selfe doth teache that true righteousness doth consist of sayth, in the promises of God. The circumstances of the person, and of the facte, doe putte vs in minde of manie things. First that Circumcision of necessitie is not required to iustification: For Abrahams was iustified before Circumcision, but afterwarde Circumcision was added, as a seale of righteousness which is of sayth. Secondly, the profession of Abrahams, his lyfe before iustification, witnesseth y he was receiued of God, not for his owne proper merites, or workes goinge before, but by the onely goodnes of God. Thirdly in this example of Abrahams is declared that iustification of sayth, pertayneth equally to all. For Abrahams was iustified before men were discerned by any outward workes. Out of this circumstance the Prophetes without doubt haue drawne and framed their Sermons, of the callinge of the Gen.

The Preacher or

Gentiles. Fourthly, that the ceremonies of Moyses are not required of them that to bee iustified: for euen as Abraham was iustified without them, so they that shal bee iustified after his example, must not require them to the accomplisment of their iustification. Fifthly, that righteousness doth come without the morall lawe, and the Workes commaunded in the Decalogue or two tables: for if we be iustified according to Abraham his example, is he was iustified many yeres that is to saye, 430. yeres before the lawe: trulye it cannot bee that righteousness is of the lawe. But if any man should object that the morall lawe was from the beginninge, & that Abraham did not want it, the answer is easie: for no rewarde is due to workes without the couenaunt of God. For workes are not meritorious of their owne worthynesse, but by the acceptation of God, and by reason of the couenaunt: Therefore the conclusion of Paule abydeth firme and stedfast: Abraham is iustified by the saythe of promise before the Couenaunte of workes was published: to wytte, the man that doeth them shall lyue in them. Wherefore hee is iustified by sayth & not by workes. *Sixthly*, that the true

True and iustifying faith, is a certayne full assurance, whiche is not subdued by argu-
mentes of reason, but stedfastly beleueth that
he whiche promisseth cannot lye, how soeuer
the whole nature of thinges maye seeme to
gaine saye it. And that saythe hath good
workes, and obedience towardes God toy-
ned with it, and that nothinge ought to bee
esteemed dearer to a Christian man, then to
be obedient to the wpll of God. And so the
Prophetes, godly Kinges, Apostles, and in
lyke maner al godlye men after Abraham,
first by example haue learned the true waye
of iustification, and after wardes by the cir-
cumstaunces of the persons, and the facts,
haue bene admonished of mooste weigheye
thinges. By this means the godly preacher
by the example of Paule, may applye other
Examples, both in theym selues and also in
the variety of circumstaunces, and alwayes
in his application, he must remēber to haue
a regarde to the proportion of saythe.

Of that kinde of treatise of persons,
which belongeth to Demon-
stration.

The

The Preacher or

That kinde of treatise of persons which belongeth vnto demonstratiō doth handle the whole life, and also euery part of the lyfe of anye person, and that in the same order, as the places of persons are rehearsed in the questions of *Philip Melancthon*. For that order is not onely natural but also profitable to the speaker and to the hearer. But sytt of al this is to bee obserued in this kinde of treatise of persons, that those members especially are to bee adourned, and beautified, from whom these thre aboue rehearsed, Doctrine, imitation, and admonitiō, may be taken. For Paule in the xv. chapter to the Romaines, dothe admonishe vs of this application, when hee saythe: whatsoeuer thinges are writtē, are written for our learning. &c. Therefore suche members oughte to be applyed to the whole bodye of y church which thinge is done when wee transferre arighte the partituler to the Generall sentences: as if the lyfe of John Baptist, were to be handled after the maner of demonstration: to obserue the naturall order, wee should entreate of his Parentes, of his conception, of his natiuities, of his education, of his vocation, of his office, of his testimonye of

of Christe, of his death and of those things
 that bayned both about and after his death.
 In the member of his parētes, these things
 are contayned, that the continual prayers of
 all godly are heard at lēge, that the af-
 flicted whiche beleue do obtayne comforte
 at the last, and that God doth allow the ma-
 rryage of prestes. In the member of his cō-
 ception, first the office of Angels is to bee
 considered, that they are the Ambassadors
 of God, and the ministers of the church.
 Secondly, that God is myndefull of his
 promises. Thirde, that the power of worke
 of God is not hīdred by naturall impedi-
 ment, that is to say, throughe barrenesse &
 want of nature. Laste of all, because Iohn
 as yet in his mothers wombe did acknow-
 ledge Christe, it teacheth vs, that children
 are receiued of God, and that God will bee
 acknowledged & honoured of children. In
 the member of his natiuitie, thankfulnessse
 towards God, for his benefytes receiued is
 commended, the mutuall office of the godly
 is shewed, that they oughte to reioyse wth
 them, on whom God poureth his blessing: &
 to conclude, that the Godly sought to bringe
 and offer thē, as children vnto God. Agayne
 bys

The Preacher or

his straightnesse of lyfe both commend vnto
vs, not a Monkishe or solitary lyfe, but So-
brietye and obedience vnto God. After all
these thinges in his office, & in the circumstan-
ces of his person, and office, not onely his
doctrine, but also his consolation, his constan-
cie in his office, his confession, his crosse, and
loue of the truthe, with other innumerable
vertues are set forth vnto the godly. His co-
fort or consolation, is in that he did shew, or
poynt out w his synger our sauour Christ:
his constancy in that cōtemning the threat-
ninges of Herode & of the Phariseis: hee
taught the Gospell without anye feare: his
confession in that he confessed himselfe to be
the voyce of a cryer in the wyldernesse. His
crosse, in that according to his vocation, hee
did not onely wander abroade without anye
certayne mansion place: but also doubted
not to suffer death. All these thinges which
are so drawen forth of the circumstaunces
of the person and of his office, are fyrst layde
before godly ministers of the worde, for the
cause of Doctrine, of imitation, and of ad-
monition, and after wardes generally to the
whole vniuersall church. So farre forth as
it belongeth to the co-
s of God-
lynes.

For personall factes are not to be ap-
plied specially, but generally, as I haue de-
clared before. There is an other kynde of
handlinge examples, to wytte, when the re-
specte of order and of tymes is not had, but
only certayn vertues and byres are rehear-
sed and set forth at large, but this waye is
to bee referred, to that kinde of Treatise of
persons, whiche belongeth vnto example.

And thus muche spoken of the two kindes
of the treatise of persons, whereof the one
belongeth to example, & the other to demon-
stration, shall suffice. Now the waye of dra-
wing forth places, by which the Examples
are applyed to the church, shalbe handled
afterwarde, where as we shall entreate of
the fyndinge out of the common places. In
this place suffiseth to haue the Methode, &
in fewe Examples to haue declared the vse
thereof.

*Of that simple teachinge, whiche belongeth
vnto thinges.*

The simple kinde of teachinge which bee-
longeth vnto thinges (that is to saye) as
they comonlye teache it, of simple places, is
when

The Preacher or

When the hearer is to bee instructed of a simple thinge: as of God, of Sinne, of Grace, and of Christian iustificatio. &c. This forme requirerh a more perfect way of handlinge and hath neede of greater workemanship. And albeit this Methode properly consisteth of an exposition, euen as the compound doth of argumentation, yet the members of the forme shalbe confirmed by argumentation.

Therefore the instrument of the present forme, is properly Exposition: But Argumentation is added, to supporte and helpe the parts of Exposition. And furthermore, this is to be obserued, that in this forme, a threefolde exposition is wont to be added, to witte, a Diuerficall, a Syntheticall, and an Analyticall, for otherwise another waye is more fitter.

*Of the simple kinde of teachinge of thinges by
a Figure called Diarefis, that is
to say Division.*

Althoughe the Diuerficall order (whose chiefe members are definition, and division) of handlinge simple thinges, is both of Philippe Melancthon in hys Methode of simple

ted of on
of Glac
his form
ndling
an shyp.
tōlister
und dot
s of thy
entatio
pze sent
t Argu
d helpe
rmore,
urme,
dded, to
l, and
r wape

imple teaching, and also of other Logicians
piligently declared: yet I thincke it profitable
in this place, to prescribe a waye of in-
treatinge, whiche shalbee commodious to
newe beginning preachers. First therefore
I will sette downe the chiefe chapters, and
herre declare the Methode of the Treatise.
The chapters of chiefe poyntes are these.

1 Definition.

2 Division or Partition.

3 Causes.

4 Effects.

5 The vse and the abuse.

6 Contrarieties.

Of Definition.

OF definitiō some are ours, and some are
our aduersaries. Those which are ours,
wee must expound as true, we muste prove,
confirme, and gather together: The others
wee muste confute as false: in bothe kindes
there is a peculier Methode, but first we wil
speake of the former. The Definition ther-
fore which the goodly Preacher shal declare
as true & immougeable, must haue four parts
in the treatise, Exposition, Reason, Confir-
mation

The Preacher or

mation & conclusiō. Exposition is a sentēce wherby we expound our owne definition of any thing wpth manifest & plaine wordes. And there is two kindes of definitions, per- tainyng to a Diuine, the one short & briefe, the other copious & large, that is content wpth the kynde & with the difference. This doth applie to thy kynde, & to the differēce, causes things adioynyng, or annexed proprieties, & sometimes circumstances.

The reason of the prose of the definition: Confirmatiō, is that wherby we confirme & declare the reason, eyther by examples, or by any other maner of declaration.

Conclusion is a briefe comprehension of y^e exposition of the reason, & of the confirma- tion. Furthermoze I would haue that whi- che is spoken of the reason, & of the confirma- tiō to be so understāded, not y^e a simple reaso^r or a simple confirmation onelye, but that al- so both many reasons, & cōfirmations, may be added, as shall seeme profitable to the hearers, & to y^e thing that is to be intrated of. Furthermoze, this is to be obserued, that a large definition which is to be confirmed, & proued, must first bee resolued into propo- sitions, sometimes also into boundes or termes, then

then after wardes by little & little, the parts must be ioyned together by cōposition, & the necessity of the definition must be shewed: & al these are to be added to the maner & waye of definitiō. Now by one of two exāples, let vs make our preceptes manifest, & let vs take Matrimony in hande for to be fyrst of all defined. Matrimony is a lawfull cōiunctiō of man & womā (this is the exposition of the definitiō the reaso foloweth) for it is writtē, wherfore let the mā forsake father & mother & cleave vnto his wyfe (the cōfirmation foloweth) if these woordes were trulye examined, we should fynd in them, y^e which we did put in the definition. For firste they testifie that there ought to be a coniunctiō which is lawfull, whē it is done according to the word and wyl of God. Furthermore whereas hee sayth; they shalbe two in one flesh, he would haue the copulation of one mā, & one womā, not of one husbāde & manye wyues, neyther of one wyfe & many husbādes, euen as the fyrst wedlocke of Adam and Eue doth witness & declare vnto vs. Complexion foloweth: Therfore since God hath cōmāded by his own law y^e two persōs should be lawfully coupled together, & y^e there should be no mo persons in matrimony then two. It folo

The Preacher or

weth that Patrimonye is a lawfull coniunction of man and wife: By this Example the treatise of a simple definitiō may after a sort be vnderstanded, whiche if thou wilt applye to the lawes & rules of Logicke, y first parte is called the Question: the second the reason, the thirde the confirmation of the reason, or the shewing of the cause of the reason: the fourth is the conclusion, wherein by a particular fourme the reason is repeated with the question. Notwithstanding the names of the members whiche I haue aboue rehearsed do serue rather the populer & vulgar treatise, & are moze easy to be vnderstanded. Let vs also adde another example, of a large definitiō, which we wil declare moze at large. And let vs take the Gospel to be defyned.

The Gospell is a Doctrine, reuealed from God, wherin deliuerance from sinne, & frō the curse of the lawe, & the wrath of God is preached & remission of sinnes, saluation, & lyfe euerlasting is proclaymed, to al beleeuers in the sonne of God for his sacrifice, y the goodnesse & mercy of God towardes mē might be preached, and that being deliuered by the sonne, they might declare forth fruits worthy of the Gospel. Thus farre goeth the
the

the exposition of the definition, whiche is to
bee resolved by resolution in these propo-
sitions, whereof the first is y^e the Gospell is a
doctrine reuealed frō God. The second, that
the Gospell doth declare deliuerance from
sinne, frō the curse of the lawe, & the wrath
of God &c. The third, that it proclaymeth
remissio of sinnes, saluatio, & liſe euerlasting
The fourth, that those benefices happen to
them that beleue in Chzist. The fift y^e the
force of the Gospell, doth rest in the sacrifice
of Chziste. The sixt that oute of the Gospell
God is to bee preached. The seuenth, that
man oughte to shewe his thankfulness to
God, in Godly lyuinge. These propositions
must be in order cōfirmed. The reason ther-
foze of the first proposition doth follow, that
the Gospell is a doctrine reuealed from God.
Paule doth teache manifestlye callinge the
Gospell a secrete misterie, frō the beginning
of the worlde. (The confirmation) by which
wordes he teacheth openly, that the Gospell
dependeth not of mannes reason. For if rea-
son by anye meanes were able to know this
doctrine of his own strength, it had not bene
called a secrete misterie from the beginning
of the worlde. (The reason of the seconde

The Preacher or

proposition) furthermore that deliuerance from synne, from the curse of the lawe, and the wrath of God is declared in the Gospel manye testimonies of the Prophetes and of the Apostles do teach us. Daniel saith plainly that Christ shal take away synnes. Paule teacheth that the curse of the lawe is abolished by Christ his cōming. The father crieth from heauen that he is pleased by his sonne (the confirmation) that this is true al godly men haue experience, hauing the testimony of the holy ghoſte, by whom they crye *Abba* father, whiche certaynly they would not do, vnlesse they did stedfastly beleue y synne is taken away, the curse of the lawe abolished, the wrath of God pacified, the reaso of the third proposition furthermore that the remission of sinnes, saluatiō, & lyfe euerlasting, is proclaimed in the Gospel. these testimonies beare witness. The Lord himselfe saith, it is thus written, that repentance & remission of sinnes ought to be preached in his name, the same preaching beginning at Ierusalem. In the last of *S.* Marke saluation is promised to all beleeuers. Likewise in the x. chap. to the Romayns: furthermore the Lord himselfe doth promise euerlasting life to al them that

that beleue in him: what needeth many wo-
des: The vniuersall scripture doth promise
remission of sinnes, saluation & everlastinge
lyfe, to all people imbracing the Gospel (the
confirmation) for it cannot be chose, but that
the wrath of god, the curse of the law & sinne
being taken away, saluatio, righteousness, &
lyfe must needes be obteyned. But because
these things happē not to all men, For *Cain*
Iudas, *Saule*, & many others haue perished &
at this day a great part of the world (a grief
to heare) do fall into everlastinge destruction,
In the definitio fourthly is added, & these be-
nefites do happen to the y beleue (the rea-
son) for the lord saith plainly, hee y beleueth
in me, shall not perishe, but haue everlastinge
lyfe, (The confirmation) and least any man
should thinke that this doth depend vpon the
condicion of workes, *Paule* wryteth that a
man is iustified by faith without workes, &
with long disputation confirmeth the same in
his epistle both to y *Romains*, & to the *Gala-*
thians. Whereouer in the fyfth place is added,
y the force of the Gospel doth consist in the
sacrifice of Christ, (the reason) for so *Paule*
saith: by the redemption whiche is in Je-
sus Christ (The comprobation) for the

The Preacher or

woorde which Paule vseth here in *Apolytro-*
ps, that is to saie, redemption which is done
when by death the payre is payde. For *Lyro*
properly is the price of redemption. Such a
price Christe payd for vs when he was made
like for vs, that we may be made the righte-
ousnes of God. In the sixte place, is added
that shoulde bee preached for his goodnesse
and merce. (the reason) whiche thinge the
multitude of Angels do sufficiently; ouer &
conuince, singing this hymne to god, at our
Lordes birth, Glorie be to God on high, &
peace on the earth, & vnto men good will,
(The confirmation) for we ought to thinke
this thing done therfore that all men which
do acknowledge this Christe, may learn by
the example of *h* Angels, to praise the good-
nes & merce of god, especially in the nature
it selfe both to shew out & teach vs, & thanke
ought to be greeue for benefites, or good tur-
nes. In the last place is added *h* fruits, whi-
che they ought to shew, who are beloued by
the Gospel (the reason) whiche thing is con-
firmed by the testimony of Paule, saying we
are created in Christ Iesus to good workes,
in the whiche the Lorde would haue vs to
walke (the confirmation) for how may these
two

two agree, that we are delivered from sinne,
and yet fulfill the desires of Synne, when
Paule affirmeth that the healthfull grace
of God appeared to all men, that we deny-
inge ungodlynesse and worldly lusts, would
live godly, soberly, and righteously: &c.
Seeinge therefore that wee have shewed by
stronge reasons, that synne, the curse of the
Law, and the wrath of God is taken away
by the Gospel, and that in their place doe
succeede righteousnes, saluation, and lyfe,
thorow Christ, which whoso we beleue in
him, and that God would be that we shoulde
preach his goodnesse for this his benefite, &
in all our lyfe tyme be thankfull: that follo-
weth which before we propounded that the
Gospel is a Doctrine revealed from God,
wherein is shewed, &c. Now when our de-
finition is after this manner handled, if there
be any of a contrary opinion, they are to be
confuted with the Methode of confutation,
whiche consisteth of proposition, sublation,
the opposite, contrarie, or proposition, and
the solution. The proposition in this place
is the promise of the sublation, sublation is
the proposition of our adversaries. The op-
posite proposition, is the promise of the solu-
tion.

The Preacher or

tion. The solution is the confirmation opposite proposition. But the matter shall be made manifest, by a brief example. Neither am I ignorant that our aduersaries the Papistes, doe babble (this is the proposition of the confutation, sublation followeth) that the Gospel is the new law of not reuenginge, of taking away of riches, of not swearing, &c. The opposite proposition followeth, but how haue a thing that is, may easely be declared (The solution followeth) For that whiche they affirme is directly against the sacrifice of Christe, yea and against the whole scripture, which playnly sheweth that we obtaine the benefytes of the Gospel by sacrifice. What? are not Paule his words manifest? Of frequentnes he by the law, Christe offered in vayne: this confirmation of the opposite proposition is to be taken out of the places of confirmation, that is to say, out of the places of Logicke, of whiche thinge I will speake in the composed Methode of places. But what generally both in confirmations, and confutations is to be obserued, here those that are stubbes are to be aduonished. Well therefore after that with manifest and playne arguments, thou hast confirmed the

contrary proposition in order, the arguments
of our aduersaries are to bee refelled, and if
the matter suffer it so to bee, tytle of all the
first kind is to be taken, and afterwards we
must come to the special argumentes: as in
this present cause. Firſt we muſt confute
this that the Gospel is a Law. Secondlye
that it is not a law of forbidding of reſt-
raint, of caſting away of riches, of not ſwear-
ing, &c. Furthermoze this is alſo both in the confir-
mation of our own opinion, and in the reſta-
tation of the contrary part, diligently to bee
noted and marked, that thou preſente thoſe
things which eyther the wiſdoms of the fleſh
or els the contrary part may object agaynſt
thoſe things which thou ſayeſt, and confute
them. This ſeemeth to bee oftentimes bleſſed
of Paule in his wytynges, as in this confir-
mation laid before us of the opinion of the Pa-
piſts, that the Goſpell is the new lawe: the
fleſh vnthankſul to God, from thence taketh
weapons vnto himſelfe agaynſt the doctrine
of woorkes, & inferreth or concludeth after
this maner: If the Goſpell doth deliuer vs
wythout our woorkes, wherefoze ſhould wee
woorke wel? This objection is to bee taken
away by pꝛeuenſion. And after this manner
the

The Preacher or

the saythfull preacher muste haue a respect
what may be sayde on the contrary parte.
But the preceptes of a large confutation, (God)
confirmation, are to be handled after wards

Of Diuision and Partition.

This member of the Methode may be ha-
deled very profitably after this maner.
First if thou expounde thyne owne diuision,
or partition. Secondlye if thou proue it.
Thirdly if thou cōfirme it. Fourthly if thou
gather it agayn together. Let this be the ex-
ample of diuision; wee haue heard what the
Law is, it remaineth nowe that we declare
into how many partes it is diuided (for such
a forme of transition is to be vsed, when we
goe from one thing to another.) The Lawe
of God therefore is threefolde, For all, Ce-
remoniall, and iudiciall. This was the Ex-
position (The reason) For all the Lawes of
God, eithen teacheth manners, or commen-
deth Ceremonies, or practiseth iudgements.
(The conuiguation) for by this mannes lyfe
is very wel conserued and gouerned. For
in a ciuill lyfe there is neede of iudgements,
in the publique assemble of the church Ce-
remones

emonies are necessarie, and that religion of
 the minde towards God, and godlynesse to-
 wardes men (in the spirituall kingdome of
 God) do consist in the preceptes of maners,
 is moſte euident: (the collection) There-
 fore that is moſt ſure whiche we haue ſayde,
 that the lawe of God is threſolde. Morall,
 Ceremoniall, and Iudiciall. Especiall ye
 ſince the true Government of ipſe conſiſteth
 of theſe thre, whether thou conſider the com-
 mon Lyfe, or the Church or the ſpiritual
 kingdome of God. If theſe members of
 diuiſion bee darcke and obſcure, they are to
 be expounded by definitions, and ſubdiuiſi-
 ons, & are to bee made manifeſte by reaſons
 and examles. But if the aduerſary do ob-
 trude or byſage in any other diuiſion that is
 falſe, it is to be ouerthrowne by the Methode
 of confutation. There needeth no enſamples
 in a manifeſt thinge. Moreover Partition,
 is to bee framed after the ſame ſorte. As the
 partes of repentaunce are, contrition, ſayth,
 and a deſyre to leade a godly lyfe: (the reaſon)
 for it becometh vs to be ſorry for our ſynnes,
 and becauſe the contrition is of no force vn-
 leſſe there be alſo ſayth in Chriſte, this is of
 neceſſitie required. And becauſe neyther of
 theſe.

The Preacher or

these is true, vnlesse they desire to lyue from
good & a godly lyfe doth folow, a good pur- mig
pose of necessity is ioyned w the former (the oble
comprobatio) for we see both the scripture p fo
and the examples do iojne these thre together ma
ther: Dauid being fallen was sorry that hee tific
had sinned, hee fled by fapth to mectye, and bed
the rest of his lyfe withal the endeouore bee wit
might, hee kepte innocent. These members led
of partition if they be ioyned wyth definiti- cbi
ons, deuissions and their reasons, a greate, we
profytable and plentiful Oracion wyl ensue fca
and aryse thereof. pra
coi
Go

Of Causes.

NOW we must ad the causes of a thing al
together after a natural order, & muste
seclude or set a part those things whiche seme
to be the causes of a thinge, and yet are not.
to euery kinde of cause their reasons are to
be added out of the word of the Lorde.

Compounded causes doe runne together in
their actions, and doe stande with mutuall
helpes, and euerye one hath a certayne pro-
prietie in actions. Wherefore the orders
of causes are diligentely to bee considered,
least there shoulde bee a confusion of causes,

from

from whence afterwarde great darknes might arise. Furthe more this is also to be obserued, when anye thing is commaunded or forbidden, all coordinate causes are commaunded and forbidden. As when the sanctification of the name of God is commaunded, which cannot be without sayth, neyther without the knowledge of god, which knowledge of God cannot bee without the preaching of the word of God. Therefore when we are commaunded to praye for the sanctification of the name of God, wee aske and praye for these things in order, for the preaching of the woorde, for the knowledge of God, for sayth, and for h^{is} sanctificati^on it selfe of the name of God. Now I wyl briefly shewe an example hercof. The causes of Repentaunce are not the free wyl of man (This is the seperation) but fyrste the woorde of God, next the holpe Ghost, who inwardly reproveth synne, & stirreth vp a hatred of synne in the harte of man, and last of al, a wyl not respytinge the diuine motion, and the woorde. The endes are the glorie of God, and the saluation of the penitente person. These are compounde causes, and doe stande wth mutuall helpes in their

The Preacher or

their actions, and it easely appeareth that
euerie of them hath a certayne propriety in
their order to the effecte. Moreover, how
these are to bee declared by definitions, and
confirmed by testimonies, maye by the for-
mer preceptes be vnderstanded.

Of the effect.

The effects are to bee expounded, proued,
confirmed and gathered together, and
they which are attributed to a thinge falsly,
are to bee ouerthrowen by the Methode of
confutation. As if a man should affirme that
contrition deserueth remission of sinnes, hee
is to be confuted after the same manner, as
before I haue declared.

Of the Vse and abuse.

If the thing haue bene abused, first the ab-
use muste bee confuted by the Methode of
confutation. Secondlye the true and righte
vse, must be expounded, proued, and confir-
med.

Of Contrarieties.

Con:

Contraries haue no certayne place, neyther in this Methode, nor in others; but are to bee dispersed here and there, for illustration and amplifications sake. For Rhetoricians doe thinke that nothinge maketh a thinge so playne and easie, as the conferring of thinges which are contrary.

*Of the simple kinde of teachinge called
Syntheticall.*

The Syntheticall exposition is, when we beginne with those things that go before the matter, and by little and little, by certayne steps and degrees doe put them together, & lay them on an heape, vntill al those thinges do seeme to be gathered, whiche are sufficient to discusse the nature of the thing: As if we should increase of that peace which we haue in God by fayth, these thinges may be expounded by the figure called *Synthesis*, that is to saye, composition. First we must declare what the offence is. Secondlye the partes of the offence. Thirdlye the meditation: Fourthlye the reconigence and satisfaction of the Iniury and Hurt. Fifthlye the reconciliation. Sixtlye the couenante of re-

The Preacher or

conciliation. Seuenely the declaration, or
publishinge of peace. Eighthly the frutes of
peace. If these were proued one after ano-
ther, confirmed and exemplified by testimo-
nies and examples, there woulde spring and
arise a large and plentiful Oration. On
this wyse *Synthesis* doeth followe the order
of nature, and syndeyth out, expoundeth, pro-
ueth and confyrmeth all those Questions, y
naturallie goe before; and doth by contra-
ries, examples, similitudes, and dissimili-
tudes, exemplifye them. Furthermoze this
also is to be obserued, that large and plen-
tifull definitions by this Methode are made
and framed as before ye may see in the defi-
nition of the Gospel.

Of the simple kinde of teaching called Analytical.

The Analyticall exposition is, when wee
begyn from the whole, or from the end,
and after wards synde out the partes, & those
thynges whiche are requirch. to the ende by
an order, cleane contrary to the former as
if wee shoulde create of prayer in this Me-
thode, wee muste expounde what inuocation

is (for a definition containeth the reason of the whole) and what is the ende thereof: After that we must number and count those thinges whiche appertayne to Prayer, as though they were necessary members thereof, as are the affections of the mynd, & causes wherefore wee praye, who is to be prayed vnto, by whom, and what wee must pray for. Whiche for memories sake, I am wont to comprehend in this little verse:

Affectus, causa, quis, quem, quidq; petendum.

That is to saye: In prayer these thinges are chiefe to be obserued.

Affections, causes, who, by whom, and what is to be asked.

Last of al, indifferent circumstances may be added: as the indifferent circumstances of prayer, are place, time, and gesture. If these truely were proued and made manifeste by the Scriptures, and by examples, a greate and profitabie copie of Oratio would grow thereof: Howouer what so euer wee haue hitherto spoken of the Simple Treatise of thinges, or places, ought so to be vnderstanded, & they ought al to be done accordinge to the artificiaall maner of diuers Methodes of simple questions: But because variety

The Preacher or

delighteth thym that are exercised, some times le. rned Preachers, doe not follow the lawes of this Methode exactly, but doe the Hearers as it were to counsell, and chose those thinges of greate plenty, which they thinke most profitable for to be known of the presente hearers. And this reason of intreatinge of thinges. Some do call the Methode of Prudence, whiche considereth the weighte of thinges, and the circumstances of the present hearers. As if a man would intreate of the lawe of God. Here fyfthe he should beholde the hearers, and then consider the wayght of the thinges, and then he should moze easelye reduce the treatise vnto a few chapters, easlye to be vnderstoode and borne awaye. . . And firste perchance he should expound what the Law is: Secondly whether any man may fulfyll the Law of God: Thirdly what is the vse thereof when no man fulfilleth it: Fourthly what maner of abrogation of the Lawe is to bee vnderstanded. The lyke maye bee done in other simple Questions. And althoughe these thinges be so, yet shall the Methode of this Art, which I haue expounded, profyt y new preachers which are not as yet practised, & that

that both to strengthen their memory, and also beinge longe tyme and muche practised therein, that they may afterwarde luckely follow both kindes. *Philippe Melancthon* of most holpe memorye applyinge himselfe to the common capacite of men in the Explication of any simple matter, judgeth that these foure are to bee propounded, declared, and amplified. The definition of the thinge, the causes, the partes, and the duties. The definition being drawn out of the conference of many sayings, and noble examples, doeth gather the whole matter as it were in one bundle, and propoundeth briefly the summe of the matter: The explication of causes doth fortify the definitiō, the rehearfall of parts doth more distinctely set the nature of the thinge before our eyes. In the woꝛde offices, the vse, the effectes, and the final causes of the thinge are comprehended. Moreover this is also to be admonished that in handlinge of places, whether they be simple or compoūde, if there be many places, we muste diligently take heede that that place which naturally goeth before, do also goe before in the treatise: As if wee shoulde make an Oratiō of sinne and grace, fyrste

The Preacher or

we shoulde speake of sinne before grace, but if the places be betterly separated, it skilleth not in what order thou doe expounde them, unlessse perhappes in confirmation, the one doe minister helpe to the other, for then that is to be expounded in the first place, wherebye beinge done the other must be holpen.

Of the compound kinde of teaching.

The Sermon which consisteth of the compound kinde of teaching, or of compound places, is when certayne compound places, that is to say propositions, and general and particular sentences are handled, wherebye thing althoughe it be properly done, by the Methode of confirmation, and of confutation: yet most commonlye it chaunceth that a mixte Methode is added, for if the partes a proposition be obscure, and darke, resolution shall unfold them, and sette downe the partes eche part by himselfe. Division shall expounde the partes set downe. Composition afterwarde shall compounde them: and the Methode of confirmation & confutation shall proue the compound, and shall confute that which stryuet with it. As if the first petition should be propounded to bee intreated of halowed

(halowed be thy name) here of necessity, first resolution must be added; whiche might unfold this simple proposition into two parts, into the name of God, & the word halowing. Secondly division would expresse both partes, one after another, with definitions & divisions. Thirdly composition would compound the partes agayne. Now frō hence the affirmation & confutation might bee added in their due tyme. And this precept is always to be followed, when the partes of a proposition haue neede of an explication, other wise not at all. Further more in parables, resolution is to be added & first thou maist put downe the partes unfolded, & then apply & same by the cōparison of the thinge, to the which the parable doth appertaine, & afterwards frame the lessons & exhortations, as in the parable which is in the Gospel of the seede, there be foure partes of that parable. The sower, the seede, the sowynge, the earth, and the fruite. To & sower, God: to the seede the word: to & sowynge, the preacher of the word: to & earth the hearers of the word: & to the fruite of the seede, the fruite of the word may be compared. These being once declared, thou maist frame lessons & exhortations as the lessons of thys

The Preacher or

present parable are. The first, the great care of Almighty God in procuring our saluati-
For here the Lord is compared to the dili-
gent husbandman. The second, the digni-
ty of the worde. The third, the worthynesse
of the minister. The fourth, that if the
worde bringe not forth good fruit, it shall be
imputed to vs and the deuill. Furthermore
exhortations are to be drawn out of the end
of the Parable, for the ends of this present
Parable are: That the Lord mighte stirre
up the hearers to the loue of the word: That
he might reprove the negligent, and might
comfort the obedient. But in this kinde of
preaching there is yet a greater force & wil-
dom of the Preacher to be required. Where-
fore to the end that in this parte (which other-
wise is hard enough) I may somewhat ay-
de helpe the new Preachers, I wil intreate
of two thinges in order. Firste I wil shewe
the Methode of the finding out of places, &
then I wil declare a waye to handle them e-
loquentely and profytablye, in whiche two
chapters this whole facultie seemeth to con-
spire.

*Of the inuention or fyndinge out of
Common places.*

Let

LET any man shoulde take that for a common place whiche is spoken at al aduencures, euen as they are wont to doe, who al-
moste out of euery worde do hunte out some thinge, little regardinge whether the same appertayne to the purpose or no, for that they onely seeke this that they may seeme to be great deuises and no lesse skilful craftes men of common places: Rules are necessarye, within the limites whereof, the mind of the Inquisitor may be comprehended.

And although the matter be greater than that it may be accomplished in fewe preceptes, yet is it profytable for younge begynners to keepe certayne cōmon rules, which they may safely folow to their benefyte whome they shall instruct. Firſt of all therefore when any text is read, and vnderſtanded, & occasion, the brieſe ſumme, and compreheſion, and the ende, and the vse of the Texte must be ſought out, which thinge, howe and in what order it oughte to be done, in the Logitian his kinde of interpreting beſore is declared. Secondly the partes of the propoſitiōs of the text must be ſought out. And laſt of al, out of theſe according to the rules followinge, cōmon places must be drawne
whiche

The Preacher or

whiche seeme to conduce to the ende of that
matter whiche we haue compounded.

The First Rule.

If the subiecte of the proposition bee a sin-
gular bonde or ende, in neede thereof put
by degree and in order his superiours, that
is to say, the same in the first place. Se-
condly the kinde next; Thirdly if you so thinke
good, the superiour & higher kinde. And let
these be compounded in order with the Pre-
dicate of the proposition. Psal. 122. in the
beginning this is the proposition: I reioyce
(saith David) when it is sayd to mee, let vs
goe into the house of the Lorde. First make
an permutation of the person, after this man-
ner: David reioyceth when it is sayd vnto
him, let vs goe into the house of the Lorde.
Here accordinge to the rule, first put the na-
me of a kinge. Secondly of a Magistrate.
Lastly of a man. This beinge done, ioyne
these in order with the predicate after this
manner: It is the dutie of kinges to reioyce in
that they haue subiects which agree wth
them in religion: It oughten to be a com-
forte to all men to agree in the worshipping
of

of God. Beholde how manye general sentences, this syst and childishe rule darth minister vnto vs, wherof the last is most common, and may be spread into many particular argumentes; of the certayntye wherof wee must iudge out, of the rule folowinge. The example beinge confirmed in the subject the thing is confirmed in the kinde. Therefore when this facte is approued in David, the thing in the kind ought not to be disallowed. And on the contrary side: the example in the subject beinge reprobued in matter is reprobued in the kinde. As for example: *Ozias* the king of *Iuda* taking another mans office vpon him displeased God. Therefore kings, all men which meddle wpth other matters do displease God: For it was the office of the priestes, not of kings, to offer the Incense of a sweete perfume.

The second Rule.

If in steede of the Predicate Superiours bee by degree & in order substituted, as the next formes: & afterwards other, and other kindes, a plentiful inuentsio or fyndinge out of places will ensue thereof. This Rule certainly most is to be folowed in other thinges

The Preacher or

things, but alwayes in the Histories of Christe. As for example: Christ healeth the Samaritan Leper callinge vpon him. Because this Samaritane is an Ebnicke and a man afflicted. Gather thou from hēce that Christe wyll helpe the afflicted Ebnickes, and all men whiche call vpon him. And because out of the particuler actes of Christe, his office generally is gathered, it is lawfull to frame a place after this manner. That it is the office of Christ, or of Messias, to helpe the miserable and afflicted callinge vpon him.

The thirde Rule.

If in steede of the subiecte and predicate, thou substitute by order, formes & kindes, pleny of common propositions wyll growe thereof. As for Example: Dauid cōfessing adultery was banished out of his kingdome. Therefore kinges greuouslye offendynge and generallye all men whiche lyue wyckedlye, shall sometimes or other suffer due punishment. The rychynesse of wicked men was ordownd in an vniuersall floud. Therefore wicked men at one tyme or other shalbe punished.

The

Method of Preaching.

38.

The fourth rule to make Abstractes.

Sometimes it is profitable out of the concretes, as the believing woman of Canaan (Math 15) in her necessity came to Christe, called vpon him, would suffer no repulse, but was more earnest, even as also the ruler of the Synagoge who believing, did also convert his whole familie vnto the Lord. From hence gather thou the properties of Faith, that is to saye, that Faith inforceth a man, in necessity to come to Christ, to call vpon him for succoure, and maketh him earnest to the end he may obtayne it, and then hee proueth the increase and receiveth it, and at length bringeth forth most acceptable fruites vnto God. This rule hath his force oute of that place whiche is called *Coniugata*, that is to saye, things ioyned together. But because those things, which I haue rehearsed concerning Faith, are the principall partes of Faith, I haue enclosed them in two Verses after this maner.

*Vera fides Christū petit, & rogat, instat ab ipso
Impetrat, & crescit, fructificatq; simul.*

In

The Preacher or

In Englishe thus.

True faith doth seeke for Christe, doth aske
and makech earnest sute:

Obtaynes of him, and doth encrease
and also bzinges forth fruite.

An other example this is. The man is blessed that feareth the Lorde. The common place is. True felicity consisteth in the feare of the Lorde: the vse of this rule is great, not onely in instructing places, but also in defining of Concretes. For as *Aristotle*, and *Rodulph* do teach out of the description of Concretes, the definitions of Abstracts are gathered.

As for example if thou wouldst define what godlines is, take first the Concrete in a notable example: as, godly Abrahams did feare the Lorde, and did worship him in true sayth and obedience: Therfore godlines is the feare of the Lorde, sayth & obedience towards him. By this waye *Aristotle* founde out the differences of many vertues, which they that are studious in diuinity, shal easely perceiue not to be vnprofitable for them.

The fyfte Rule.

Those thinges are diligently to bee considered whiche goe to the matter propounded.

ounded, which are ioyned also wth the same,
and which of necessity do follow the same, &
are to bee included into common places, as
Psal. 2. Blessed are all they that put their
trust in him. First here it sheweth out of
the antecedentes, y^e without Christ none are
blessed. For if they be then blessed whē they
put their trust in Christ, without this con-
fidence al men are miserable. This place al-
so, by a contrary sence is concluded after this
maner: all y^e put their confidence in Christ
are blessed. Therefore all that put not their
confidence in him are not blessed. If they are
not blessed, certaynly they are miserable.
Here thou seest howe this place doeth myn-
ster occasion to reasoⁿ of the wretchednesse of
mankind. The second place is of things ad-
uyning, which is framed according to the 4.
le, to wth y^e true felicitye & blessednes con-
sisteth in y^e confidence which we haue in Christ.
The third place y^e the benefite is vniuersall.
For a general proposition is not restrayned
to any nation or man, but the benefyte is of-
fered vnto al: whiche refuse not to put their
trust in him. The fourth place, that sayth in
Christe is a meane, whereby men are made
the partakers o^f the benefytes of Christe.

The

The Preacher or

The first place of the diuinitie of Christ, doth follow out of this place: For if say he is onely to be reposed in God, & he is pronounced blessed that putteth his confidence in Christ; it followeth of necessity þ Christ is true god.

The sixte Rule.

THe necessary consequence of causes and of effectes, is not to be neglected. For if the cause be set downe, the effect is supposed to be concluded: as in our Creepe, when we acknowledge God to be omnipotent. Sayth from thence draweth forth a double effect, the one is that God doth bestowe his benefites vppon whom hee wyl, the other that he hath power to defende them whom hee hath taken into his custodie. But let vs adde a more famous example. In the Lords Supper, as out of a consequence of causes, and effectes, particuler sentences are to be gathered oute of a true meditation of the Sacrament: Therefore seeing that the Lords Supper is a Sacrament of oure redemption by the death of Christe. First the celebration of the Supper, doth by little and litle put into oure myndes the thoughte of Spinne:

For the Lorde dyed for sinne. Secondlye it admonished vs of the sacrifice accomplished for the redemption of mankinde from the lawe of synne. Thirdly, the dignitie and excellency of this sacrifice, both minister unto godly myndes, the thought, not onely of the greatnes of the wrath of God in striking his sonne for oure sinnes, and of the unspeakable mercy of God, receyuinge vs unto his grace, for the sacrifice of his sonne: but also, of the loue of his sonne, making his intercession for vs, and takinge or deriuinge his fathers wrath and displeasure byon himselfe.

Fourthlye contrition springeth out of the thought of Synne, and of the wrath of God. Faith verely is stirred up by the unspeakable merce of God, and the loue of his sonne, payinge the pryce of redemption for vs. If it selfe, this faith is confirmed and increased by the vse of the Sacramente so great a thing. Sixtly, faith being confirmed and augmented, doth shewe it selfe acceptable to God and doeth beginne a godlye, honest and iust lyfe, and loueth his neighbour, with whome hee hath the pryce of redemption common. Beholde what Doctrine and lessons, what plentye, haue godly a meditation of

The Preacher or

tion of the holpe supper, the consequence of causes and effectes doth minister vnto vs an other example. Christe remitteth synnes of his owne authority. Here the effect doth declare the diuinity of Christe. The Chiefe rebuketh his Fellowe who was a blasphemmer, and calleth vpon Christe, one of which effectes, the contrition, the sayth & the new lyfe of the chiefe is to be gathered.

The seventh Rule.

Let the repugnancie of a saying, or word and the repugnancie of a Consequence bee soughte out: from whence two kyndes of places doe arise. Lett the sayinge bee, he that doeth tearbe anye other Gospell, is accursed. The repugnauncy of this sayinge is this: hee that teacheth the same Gospell is not accursed, the Consequence of the sayinge is, that the Pope is accursed, because hee teacheth an other Gospell. The repugnancie of this sayinge is ouerthrowen. As the Pope is not the head of the church, and wee must not obey the Pope.

The Eighth Rule.

It

It is good sometimes by the contrary sense, to frame a place when the termes of boi- des bee equall, as for Example. The iuste man lyueth by faythe, ergo, hee that is not iuste lyueth not by fayth. Whereof it fol- loweth that neyther righteousnes nor lyfe, is of woorkes. For so Paule doth gather it. Gal. 3. That no man is iustified by the lawe in the sight of God it is euident, because it is written the iust man lyueth by fayth. In like maner a forme by conterposition doth some- times minister places, as, euery one that is of God doth heare Gods woorde. Here the place by conterposition doth gather, that he whiche heareth not Gods woorde, is not of God. These be the principall rules of inuent- ion of places, whose fountaines are places Logike, & rules of consequentes, & there may be more added to them, but I thinke y these are sufficient to new beginninge prea- chers, which if they wil vouchsafe to folow, they may both haue a ready way to seke out these comon places and also they may iudge wel of those places, whiche are obserued by others. Furthermore, hereby they may also iudge what is y cause why diuers authors do not alwayes shew forth the selfe same places

The Preacher or

The reason of the difference is aswell the diuersitye of inuention, as also that other places do moze contente, or please oure eares. After that the Godly preacher hath found out places, hee must enter into a multitude or swarme of places. To this he shall applye a threefolde instrument. For first hee shall diligently consyder, whether the place found out maye expressely, worde for worde, be seene in any place of the scripture.

Secondarely, the place must be examined by demonstration to an impossible thinge, if it be not expresse in the worde of God.

Thirdly, the place must be concluded wyth some Syllogisme, & by a Syllogistical conuersion, it must bee tryed as it were with a touchestone. Let this be an example of a demonstration, to an impossible thinge. The place to be proued is, that Christians maye possesse that whiche is their owne, take the opposyte of this place. No Christians may possesse that whiche is their owne. Nowe seeke out the proposition whiche is manifestly true, whiche wyth the opposite saying, may be one of y^e premisses in y^e Syllogisme, as for example: all that doe geue Almes, ought to possesse their owne, of whiche two premisses

premisses a most false conclusion both follow
to w^{re}, that no Christian man shall geue
almes. By the manifest falsenes of this the
other of the premisses is to be ouerthrowne
wherfoze since the Maior is manifestly true,
it followeth that the Minor is false: from
hence nowe is inferred the truthe of the
place, propounded by the lawe of contradi-
ctions. Now let vs gather together that whi-
che we haue sayde. All that shoulde geue
almes, oughte to possesse their owne. No
Christians may possesse their owne: Ergo,
no Christian shall geue almes. But the co-
clusion is false, ergo, one of the premisses:
not the Maior, ergo the Minor, which saythe
that: No Christians maye possesse their
own. Let this be the example of a Syllogi-
sticall conuersion. The place, some hea-
ring Gods word are not godly. The Syllo-
gisme. None y walke after the flesh are god-
ly, some hearinge Gods word walke after
the flesh: Ergo, some hearinge Gods worde
are not godly, conuert it after this maner.

If none that walke after the flesh are
godly, and some that heare the word, walke
after the flesh: ergo, some that heare the
worde are not godly. For all they that heare

The Preacher or

the woorde are not Godlye. For all they that heare the woorde are not Godlye or els none that walke after the fleshe are Godly. None that heare the woorde shal walke after the fleshe, or els some men that heare the woorde shal walke after the fleshe: certaynelye some that walke after the fleshe shal bee godlye. But none that do walke after the fleshe are Godly, and some whiche heare the woord walke after the fleshe. The conclusion therefore remayneth firme and sure, that some whiche heare the Woorde are not Godlye.

*Of the maner of handlinge of places inuented,
both plentifullye and profitablye.*

The plentiful and profitable handling of places, fower thinges are chieflie required, whereof the firste is, the Diductions of Questions, that is to saye, of the places inuented. The Seconde a plentiful confirmation. The thirde, the digression to an other matter. The last is the artificiall conclusion. I wyl inreate of these
four

four after that order as they are set downe
before your Eyes, declaring euerie one of
them playnlye wth Preceptes and Exam-
ples.

*Of the Diductions of Que-
stions.*

Here wee muste speake not of the inuen-
tions of Common places, whereof now
we haue intreated, but of the diductiō of cō-
mon places inuented, that is to say, of mul-
tiplinge them into many questions or pla-
ces. Therefore the place inuented is diduc-
ted, either into simple places, or into com-
pounde places: as for example. If the fyfth
Commandement were layde before vs, to
be expounded. First here, thou shalt seeke
the common place according to the precepte
of the firste rule after this maner. Fathers
are to bee honoured, Parentes are Super-
iours, ergo Superiours are to bee honou-
red. This common place in the handling of
the fiftē cōmaundement, is the principal &
chiefly to be touched. But yet if it may p̄en-
sifally be intreated of, it shalbe expedient to
diduct, or reduce into other places, eyther

The Preacher or

simple, whiche the very wordes themselves do geue: or compound, which eyther do consist of them which are necessarily included in the wordes themselves, as the formes or particular sentences, are included in their kindes: or general sentences, & what thynges so euer are necessarily ioyned wth the matter: or els are taken out of them, whiche are annexed and ioyned to the condicion and state of the matter, as in this Example layd befoze vs, are included two simple places, one of honour, the other of superiours.

These are to be handled a sunder, by the simple kinde of teachinge of thinges, after the same sorte, as I haue handled befoze.

Secondly out of the diuision of this general sentence: Superiours are to bee honoured many particuler sentences doe aryse, accordinge to the contrary diuision, of the subiect and predicate. The subiect may bee deuided into these formes that of Superiours, some are priuate: whiche are eyther naturail, as parentes or els not naturall as Scholemasters, Patrones, and householders: some are publike, as the ciuile and ecclesiasticall magistrate, with their differences. Furthermore the predicate (to be honoured) may be deuse.

deuided into partes of honour, for he which
honoureth an other, doth reuerence him, o-
bey him, and is thanckful vnto him. So
there are three partes, or differences of the
Predicate. From hence as out of a groue,
we may gather particuler sentences. As
we must reuerence our parentes, we muste
obaye our parentes, wee must bee thanckful
to our parentes, wee muste reuerence oure
maysters, we must obey our maysters, wee
muste bee thanckefull to our maysters, wee
must reuerence Patrones, wee muste obeye
Patrones, wee must bee thanckefull to Pa-
trones. After the same maner, particu-
ler sentences are to bee framed oute of the
rest whiche I haue declared, from whence
may ensue a most greate plenty of needefull
Questions.ouer and besydes this, places
tentimes, are profitably taken oute of the
whiche consist of the state and condicion, as
if Parents, Scholemasters, Patrones, are
frowarde, or ouerthwarde, harde, or cruel,
whether then wee shoulde shewe them anye
reuerence, obedience, or kyndenes? and to
what ende? and so out of other conditions,
questions are multiplied. But this lastte
kinde of Questions, which doth growe oute
of

The Preacher or

of the cōdition may be handled very slye by a figure called Occupation. Behold if thou wilt vnfolde these particuler sentences, by resolution, and wilt handle them by diuision, and confirme and garnishe theym wth the Methode of confirmation: not one sermone, but so manye as there are particular Sentences, may be made and framed. I confesse that all Common places, doe not shewe so greate plentie of particular Sentences, not withstandinge there is none so barren, but at the least, it maye minister some sentences, whiche ye may frame out of a cōmon place, by the same, reaso which is declared, which thinge that thou mayest doe cunninglye, it woulde muche profite the if thou haddest skilfull knowledge in the doctrine of Predicables, Predicamentes, and Propositions.

Of a plenteous Confirmation.

A Plenteous Confirmation consisteth in the kindes of Prookes in heapinge, and in dilatinge of arguments, and in confutation of the contrarye opinion of whiche wee wyll speake in order.

Of the

Of the kindes of Prooves.

There is a threefold kinde of Prooves in Diuinity. The first and most safest kind, is when proove is brought out of the euident and cleare propositions of the Scripture. As for Example. Parentes are to be honoured, because the 5. Comaundemēt, euidently and playnly commaundeth: Honour thy father and thy mother. In lyke case, Righteousnes is of faith & not of workes, because the worde of the Lord doth so pronounce. We holde that a man is iustified by faith w^oute workes. The seconde kinde is reasoninge as oftentimes as it is not pronounced by playn woordes, but is gathered, by a stronge and vnmoueable consequence. And this kinde is double, streight and indirect. The streighte is when that whiche is to bee proued, is gathered playnly in the first conclusion, which kinde is borrowed from y^e place of inuention, of the kinde, of the forme, of the definition of the causes, of y^e destinates, & of things adioynning. As if this questiō were asked, whether scholemaisters are to be honoured: out of y^e kinde, or general, thou mayest conclude wel that al superiours are to bee honoured ergo scholemaisters also: but y^e indirect kind^r
con

The Preacher or

concludeth not symplie, that whiche is set
downe to be proued: but doth gather an in-
conuenience out of the opposyte or contrary,
wherewith he ouerthroweth the Antecedēt
which beinge ouerthrowen the truth of the
opposite immediately floweth: as if superi-
ours are not to be honoured, neyther parēts
are to be honoured, but this is false, ergo, y
also. Therfore it foloweth, superiours are
to be honoured. The thirde kinde is, of lesse
reputation, when we labour in the testimo-
nies, & exāples of chē, which seeme to haue
flourished in the church. which kinde is dis-
proued, if it be deprived of y former proofes.
Let vs propound an other example. And let
the question bee, whether Chyist bee God.
This is firste proued by a sayinge, or by the
first kind of prooffe. For thus is it spoken of
Chyist in the 1. of Iohn, cap. 5. he is true God
& lyfe enerlasting. Secondly by reasoning,
Chyist hath done the workes perceyning to
God, of his own proper power, & the hono-
r of God is attributed to Chyiste, ergo. hee is
God by the indirect waye: If Chyiste were
only a creature, euery one only were accu-
sed, that would put their confidence in him:
but nowe Gods woorde monounceth them
blessed

blessed whiche put their trust in hym, ergo,
 he, is no creature, but true God. Thirdly, the
 testimony of the church, as the Creede of A-
 thanasius, & the voyce of al the people, in ge-
 uing their consent, do testifie Christe to bee
 God. Furthermoze this oure distinction of
 proofes wanteth neither reason, noz example.
 The reason is this, whatsoeuer is proued, oz
 disproued in sacred things, it is needeful that
 the same be done, either by testimony of the
 Scripture, oz of the church. If it be done by
 the scripture, it shal be either by the expresse
 wordes from whence the firste kinde doth
 growe, oz els intricately, oz obscurely, & that
 either in the general, oz in the particuler sen-
 tence, fro whence the second kinde of prooffe
 is taken. But if any thing be proued by the
 testimony of the Church, it shal be the thirde
 kinde of prooffe. Whereof truly we haue an ex-
 ample of Paule, who in his wrytinge as it is
 wel known, hath used this threefolde kinde
 of prooffe, That righteousnes is of fayth: by
 saying oz wordes he proueth it, when as hee
 sayth: The iust man liueth by fayth, by reso-
 ning thus. If righteousnesse be of woorkes,
 Christe dyed in vayne. From hence now that
 followeth which he propounded, that righ-
 teousnes

The Preacher or

teousnesse is of fapth. By Example: Abrahah beleened God, and it was imputed to him for righteousnes. Also wee beeleeue in Christe, that we may be iustified by fapthe. If these kindes be dilated or spoken of at large, there wyl arysle greate plenty of proofes but yet a meane is to be kept, lest plēty come out of season, and so bzeede lothsomnes.

Of the heaping of Argumentes.

Congeries, or Heape, in this place is when in prouinge the proposition or common place the Chapters of principall argumentes are added, and as it were gathered together into one bandel, as if this proposition were to be handled. No man is able of his own strength to fulfyl Gods Lawe the Chapters which follow of the Argumentes, may by heape be added after this maner: For the experience of al men doeth proue this manifestly. This our wounded nature growing doth acknowledge this, the vniuersall Scripture cypeth out of this. To conclude the Sacrifice of the sonne of God, to me after a most horrible maner vpon the Gibbet of the Crosse, doth proue vnto vs,

to vs. After this manner, Cicero beginneth to the proposition, an heape of Argumentes, whome in disposing of Argumentes all the beste learned men are wonte to imitate and follow. Notwithstandinge although Cicero sometimes beginneth from the last Chapter, a dilatinge of Argumentes put in the Heape, wherunto he beginneth first, and after goeth forwarde vnto the last, whiche is the last in the treatise. Verifor the Deuine and the Preacher, it is the surest waye to folow an order in the Heape putte in the Exposition.

Of the Exposition or dilatinge of Argumentes.

Exposition or dilatinge, is by the whiche an argumente propounded is confirmed and beautified. But a capious Exposition consisteth of a Proposition of a reason, of a shewing, the cause of the reason of Exomation, and of Conclusion. The Proposition is that, whiche setteth befoze our eyes some Chapter of an Argumente, as though it were the proposition of a confirmation.

The

The Preacher or

The reason alloweth the proposition, and it ought to be suche a one, as may be the minor of a Syllogisme. *Etiologia*, doth shew the cause of the reason, and it is meete: that it be suche a one as may either be the Maior of a Syllogisme, or els the profe therof. So þ a whole Syllogisme is made of a proposition, of a reason, and of the cause of the Reason. After the cause of the reason, *Exposition* shall followe, which is to be borrowd of sentences, *Cōparates*, *Contraries*, *Similitudes*, *examples*. The last shalbe the conclusion, whiche gathereth together the summe of the former, and concludeth the principall proposition. These are the preceptes of an *Exposition*, neyther doth that whiche I haue sayd, stryue against the opinion or iudgemente of them which haue nombred seuen partes of an *Expositiō*. For there is not only one kinde of *Exposition*, but I haue chosen þ onely which I thought to bee most meete for Preachers, that are but new beginners. But to the ende the preceptes of an *Exposition* may be vnderstande. I wil put downe one example. I haue before propounded this common place: No man of his owne power or strength is able to fulfill

fulfyll the lawes of God. Furthermore to
this place I haue added fower Chapters of
proue, by a heaping of Arguments. The
of the fyrst was, that the experience of al mē
did proue that to be true. Let this Chapter
be the Proposition of an Expolition after
this manner. The experience of all men con-
uinceth this, that no man is able; to fulfyll
the lawe of God. (The reason) for all men
doe easely perceiue in theymselfes, howe
farre they are from the perfecte and perpe-
tuall obedience of the Lawe of God. (The
reason of the cause) For they see that the
Lawe of God is holpe, and a rule of perfect
Lyfe: and that they themselves are altoge-
ther wicked by nature, and also feeble, and
weake (the expiation from the sentence.)
So that is true whereof the Prophet spea-
keth. That al our righteousness is as the
cloth of a menstruous woman: whiche sen-
tence how could it consist, if the experience of
any wyle man had proued the contrary. (the
expiation from the comparisons) For euery
as a tree whose roote is rotten, and infected
with a poysoned sappe cā neuer bring forth
but poysoned fruite: so man whose parte is
infected with the poyson of Synne, cannot

The Preacher or

shewe a pure and perfecte Obedience to the
lawe of God. (The exornation from the ex-
amples) what? did not holpe Abel confesse
this in his Sacrifice? trulye it is euen so:
For God had neuer allowed the Sacrifice
of Abell, vnlesse that holy man had knowen
Christe to be him which was promised, that
should iustifie all beleeuers, and vnderstode
his owne sinne: whereby hee knew himself
to bee hindered, that hee coulde not fulfill the
Lawe of God. For if hee had thoughte him-
selfe able to fulfill the Lawe, he could neuer
haue sacrificed a righte, that is to saie haue
declared in his sacrifice, that the promised
seede, should bee the fulfiller of the lawe.
Hereunto Dauid also as a moste sufficiente
witnes may be added, who crryng vnto the
Lorde, confesseth openly, that no man is iu-
stified in the sight of God. For hee complai-
neth that all haue erred, & are made vnpro-
fitable, &c. (The conclusion) Since therfore
wee haue Dauid as a witnesse: since we ac-
knowledge the payson of sinne, since we be-
holde the puritie of the Lawe, and oure owne
vncleanesse, who I praye you, (vnlesse hee
were a madd man) would denye this? that
hee

hee telleth his owne weakenesse, and imbecillitye in rendring obedience to the Law of G O D . In this example after a sorte ye maye see the vse of Expolition: whyche if I had determined to haue handled at large, euerye parte beinge dilated and multiplied a whoole Oration euen out of the first Chapter of the Proofo, woulde plentifully haue proceeded. After the same order the other thre Chapters, whiche consist in the Heape of Argumentes, muste bee handled. From hence studious youngmen may easelye iudge, that greate profyte cometh of this Expolition. Wherefore they shall take a moste profytable woork in hande, if they will busilye practise themselves in the handlinge of an Expolition.

For from hence they shal obtayne suche a facultye and facilitye, that hereafter when they shall haue occasion, eyther to speake of waightye matters, or to preach the word of God, these Preceptes of an Expolition shal come into their myndes: euen as it were vpon a sodayne.

The Preacher or

Of the confutation.

The Methode of Confutation, which consisteth of proposition, of sublation, of an opposite proposition, and of the Solution, is before declared and made manifeste by examples: Wherefore in this place I will onely shewe the hearers the place of a confutation. The proper place for a confutation is assigned immediately after the confirmation, which place notwithstanding he hath not alwayes. For so often as any other opinion besides our own doth occupie the myndes of the hearers, the Exordium or beginninge maye be taken from the confutation: whiche rule not onely Aristotle and Cicero, but also Saynt Paule followeth in hys Epistle to the Romaynes, for their labouringe to confirme this proposition: that righteousness is of sayth. First hee confuteth the Preiudices or Foreiudgements of the Gentiles, and of the Jewes: Of the Gentiles whiche thought that they were iustified by the Lawe of Nature. And of the Jewes who boasted that they were iustified by the Lawe geuen vnto them by God.

Que

Dute of this Confutation of Preiudices
 Saynter Paule falleth into a Proposition,
 whiche hee fyste repeateth, and after ioy-
 neth to it a iuste confirmation. My Iudge-
 ment is that this Example of S. Paule is
 to be folowed, so oftentimes as the hearers
 myndes are occupied with anye other opini-
 ons then with their owne.

Of Digression.

THe preceptes of Digression maye bee re-
 duced to fyue pointes, whiche are, Place
 Meane, Matter, Time, & the returne from
 the digression. As concerning the place, this
 is to bee obserued that digression oughte to
 be added vnto anye proposition that is pro-
 ued. For that is a Digression out of sea-
 son whiche is made when the matter is not
 as yet confirmed. Suche a meane is to bee
 added, which may not interrupt the memo-
 ry of learners, wyth troublesome tedious-
 nes: For they teache vnluckelye, who neg-
 lectinge the doctrine, and being vexed with
 some small Iniurye, doe declayme, and
 spende whole houres agaynst some one or
 other, whom they thincke haue offended
 them

The Preacher or

theym. The matter of Digression apper-
tyneth to Exhortations, consolations, chi-
dinges, but not to euerie soe; For suche
ought the matter of Digression to bee, that
of his owne accorde, it maye seeme to flowe
out of the Doctrine, and not to bee fetched
anye where els. For excepte the force, &
Nature of learninge, do offer the Matter of
Digression, it can make nothinge to edifi-
cation at all. The Precepte is therefore
more diligentely to bee obserued, because
of eneymes they that are vnercised offend
agaynst it, not withoute greate inturpe of
the woorde of G D D, and hurt of the hear-
ers. In the fourthe place I haue putte
downe Tyme, whiche of necessitie requi-
reth a Digression, for when the hearers do
eyther abhorre the doctrine, eyther are some
what more slouchfull, or els be fayne bar-
ted, then are they to be chidden, provoked,
and comforted. The retourne from the Di-
gression, ought not to bee violence, but the
ende thereof oughte to bee applied, that it
may bee ioyned with that parte of the Sen-
tence, from whence the Digression was
made, whiche canne bee scarcelye broughte
to passe, vnlesse the force of the Doctrine
haue

haue shewed the matter of the Digression:
or some figure beinge added, it maye haue
recourse to the Doctrine.

Altho as blessed *LUTHER* beganne
to defende the Doctrine of the Gospell a-
gainste the Tyrannye of the Pope, there
was neede of more sharpe Pickes, and
therefore hee was more oftner occupied in
Digressions, as maye appeare by his wy-
tinges. But now (the Doctrine is forti-
fied and established, and a more peaceable
estate restored to our Churches) wee muste
use these sharpe Pickes more sparinglye.
Furthermore because neyther the vocation
is a lyke, neyther the Aucthority of al men
equall, newe Preachers wpll thincke it to
bee a parte of modestye, selde to wander
beyonde the marke. Notwithstandinge
if anye shall require Examplcs of the Di-
gression of these preceptes, let him reade the
Epistle to the Hebrewes, for that onelye
wpll minister a greate number of examplcs.

*Of the Artificiall conclu-
sion.*

¶ 4

I haue

The Preacher or

I haue tolde you before, what manner of conclusion, oughte to bee added in the Exposition of euery Argumente. In this place wee muste speake of the conclusion of any place or whole Sermon, where in these thinges are to be obserued. First the place explicated, is to be repeated in one proposition. Secondlye a shorthe reckoning of Argumentes is to bee ordayned, and especial-lye of the chiefeste Chapters. Thyrde the illation, or Inference maye followe in the whiche three thinges maye bee ioyned whiche are to bee finished in three propositions: What the Present place teacheth, what it confuteth, and what it admonisheeth vs of. Fowerthly, all thinges are so to be disposed, that the passage may bee moze easye into the place followinge, if manye are to bee expounded: as for example, the place whiche I proponed aboue beinge declared: That no man of his owne power is able to fulfill the Lawe of God, this conclusion were not vnprofitable (the repetition of the place) who now after this wyll thinke him selfe to bee able of his owne power to fulfill the Lawe of God (the Enumeration of ar-
gumentes

gumentes) when as not onely Experience and Nature doe denie it, the Scripture in every corner by manifest Testimonies doeth confute it: but also the sacrifice of the same doth teach a farre contrary thinge (the Illation) wherefoze this place teacheth vs all to acknowledge oure weakenes and synne, confuteth the Iustificaries, whiche doe boast of the righteousness of the lawe, and admonisheth vs all, that confessinge our synnes & weakenesse, wee shoulde flye vnto Christe, (the Transicion) whome the Gospell offereth vnto vs, whereof wee must speake presently.

Of that kinde of Sermon whiche consisteth in exhortation, called Paraineticall kinde.

THe first kind of Preaching beinge expounded after a sorte (whiche because it consisteth in teachinge, I haue named, Διδακτικη, Now followeth the other by paraineticall kinde which therefore I wil more briefly handle, for þ very seeldome it is had alone, and by it selfe, for most commonlye it is wonte

The Preacher or

is wont to bee mingled with the Doctrinal kinde. The pareneticall kind is that wher by wee perswade or dissuade, we comforte or rebuke the hearers. From hence springeth a threefolde pareneticall Sermon, to wit, perswasible, comfortable, and rebukeable, of the whiche these things in order are to bee declared. Firste the Definition, nexte the inuention, and afterwardes the treatise, to whome I wpll ioyn moste brieft Examples, to the entente the preceptes moze easely may be vnderstanded.

Of the Perswasible Sermon.

THe perswasible Sermon is, whereby wee perswade the hearers, eyther to doe or suffer, or to forsake somethinge. The places of inuention in this kinde are these especially: the necessitie of the cause, of the commendement, of the vocation, of the ppyuate and publique commoditie, the dignitie of the person and the thinge. Examples olde, newe, Christian Echnicke: Also parables, and sentences, the proofes, confirmations, and Exortations, of all these may be sprinkled

cled, here, and there, & as I haue said before
 in the Logicke Methode, the Exhortations,
 Consolations and Rebukes, muste be min-
 gled with the Figure of Digression. So
 here with the Methode of Confirmation,
 the Pareneticall places oughte to bee con-
 firmed. Moreover, in this Treatise, foure
 thinges meete together, the Occasion, the
 Proposition, the Confirmation, & the Co-
 clusion: The Occasion reciteth the cause
 of the Exhortation. The Proposition must
 bee amplified and multiplied, and ofenci-
 mes with other woordes and Figures must
 bee iterated. The confirmation is to be sou-
 ghte for, out of the places now rehearsed, in
 whiche confirmation moreover, there are
 twoo thinges to bee considered, the degree
 of stee, and the figure. The degree ma-
 keth vs by little and little, to ascende from
 lighter, and lesser matters to wayghtyer
 thinges, and of more importaunce, and so
 moste waightye and most greate matters.
 Otherwise Exhortation is of no estimation
 or pryce. The Figure doeth not onelye
 serue the Affections, but also if I maye
 so tearme it, maketh the Dration more
 sharpe and wyttye, to the ende it maye
 also

The Preacher or

altogether pearce into the myndes of the hearers, and so possesse the whole harte it selfe. Hereunto interrogation, Subiection Exclamation, admiration, dubitation, Hypotyposis, Dialogisme,, *Αισιοποια*, & others of like sorte, whiche are named and expounded of Rhetoricians oughte to bee referred.

The Conclusion whiche I haue made the fourth parte of the Treatise, hath no neede of newe preceptes, but is to be confirmed by the same meanes, whiche is aboue declared notwithstandinge to the ende that the vse of the Preceptes, may be seene. I wyl set down one example onely.

The example of the perswasible Sermon.

The occasion, because I see many slacke & slowe to heare the worde of God (proposition) I haue determined briesflye to stirre you vp to the loue of the heauenly worde, wherebye ye are compelled to the more diligent hearing and keepinge of the Doctrine brought vnto vs from heauen, (The passion of the mynde) although it is to be lamented that mortall men be so vnmindefull of their salua.

saluation, that they haue neede of pickes, to
the ende they may make speede thither, whe
ther they ought to be carped with al violence.
(The necessitie of the cause) for therfore such
a slouthful heauines is rooted in our minds
because we doe not consider, as we ought to
doe, what is the necessitie of the heauenlye
worde: can any man vnderstande the wyl of
God without his worde? verely if the wisdom
of the worlde (as Paule truly affirmeth) is
but foolishnesse before God, it cannot come
to passe that wee shoulde knowe the wyl of
God, but yf we haue vnderstoode, the foolish-
nes of the fleshe. (The necessitie of the com-
maundement) truly the commaundement
of God the father, doth seeme to slippe out of
our myndes, whose wordes do sounde from
heauen: this is my welbeloued sonne heare
him. The sonne himselfe doeth desyre, that
his worde maye bee harde of them that are
his: By sheepe heare my voyce whereof it
followeth: that those whiche do contempne
the voyce of Christe, whiche he soundeth by
his ministers are not his sheepe. The holpe
ghoste, by the voyce of the Prophetes, and
of the Apostles, dothe inuite and call vs to
the lawe, and the testimony. Therfore wha
art

The Preacher or

arte thou whiche despisest the commande-
mente of the eternall father? Who art thou
that despisest the sonne whiche suffered for
thee, calling the to the hearing of his word?
Who art thou that refuseth the dominion &
rule of the holy Ghost? (the necessitie of the
vocation) we are so forgetfull from whence,
and whereto we are called: are wee not by þ
worde brought out of the darknesse of Sa-
than into þ meruaylous light of God? This
worde hath called vs, this worde hath made
vs Christians, but wee in the meane season
beinge vnmindfull of so gloriois a name,
haue contempned the misterye of saluation.
(the profit) but and if this royall and noble
vocation moueth vs not, truely the reason
of our proper commoditie ought to moue vs
wherewithal wee perceiue that euen þ very
brute beastes are touched. But who is able
by any reason of man or of Angels, to recite
at the least but certayne porcions of this co-
moditie, speciallly when Paule after Clay
sayth, the eye of man hath not seene, neither
the eare hath harde, neyther hath it ascen-
ded into the harte of Manne, what thinges
God hath prepared for theym whiche loue
hym. Neether yet is there any cause, why
anye

any man shoulde dreame that hee loueth
 God, whiche doeth not heare his worde nor
 meditate it, neither compareth it together,
 that the misterie whiche lyeth hidde therein
 maye by little and little be of him the better
 vnderstanded, for Christe the euerlastinge
 worde of God, sayth: He that loueth me will
 keepe my sayings, and my father will loue
 him. To this loue of the father, & of the sonne
 there are annexed greater good thinges,
 than whiche by mannes capacite maye bee
 perceyued. Althoughe Paule hath compre-
 hended, the summe of them in these wordes,
 The Gospell is the power of God vnto sal-
 uation to all beleeuers. O foolish man, O
 stony harte, that dispyseth, reiecteth and
 treadeth vnder foote so great a saluation of-
 fered. That we may prouide for the Bellye,
 What do wee not? doe not learne Artes?
 do we not sayle vpon the Seas? wee flye ne-
 frost, we refuse no heate, wee slomber at no
 tyme to the ende wee maye prouide for oure
 miserable bellye. When these thinges are
 readye to perishe, wee are moued, and in
 the meane season we leaue oure Saluation.
 So greate is our madnesse, so greate is our
 peruersenesse, & wickednesse, we poore mis-
 erable wret.

The Preacher or

wretches are so much infected, wth the
poyson of Sathā, that we shoulde with more
willing mindes dye in our wickednes, then
take holde of the stretched out arme of God
and so to be saued. But when wee haue no-
thing els to do, then we heare the worde of
the Lord, and that with lesse reuerence tru-
ly, thē those three halfpenny seruants which
in times past did heare Elope reciting of his
fables. Would to God this our negligence
werenot, an euident signe of the punishment
of our ingratitude. (The dignity of the per-
son & of the thing) who would haue thought
at any tyme that men are so obliuious, that
they should be vnmindfull of their promise
made in baptisme, for there they are conse-
crated to the bodye of Christe, and are made
his members, that they may be felowe com-
paignions with him of heauenlye thinges:
neither can wee by any other meanes abyde
in the bodye of Christe, then by fayth which
commeth by hearing: here, not wthout a
good cause a mā may doubt, whether this
may be ascribed to our madnesse, or dulnes,
that wee oftentimes, moste vngratefullye
doe reiecte, so greate a dignitie whiche wee
haue in the body of Christe, and so greate a
treasure

treasure of heauenly goodes, which we possesse by Christe. (examples) It is meruaile that wee are not made more wary by other mennes hartes. It is a wonderfull thinge that it sincketh not into oure myndes, howe all the worlde perished in the floude, for the contempte of Gods worde. We are not moued by the Examples of the holy Patriarches, Abel, Seth, Enoch, Noe, Abrahā, & of a greate sorte, who now enioy the most ioyful presence of God in heauen. I reioyce sayth Dauid when it is sayde to mee, let vs goe into the house of the Lorde. But wee on the contrary doe reioyce, when the worlde doth inuite vs to pleasures, wherewith notwithstandinge we are bayted tyll at the lengthe we hange, snared and taken vppon the hooke.

Blessed is hee sayth the same Dauid, which doth meditate in the Lawe of God daye and night. But wee (O grieue to tell) doe not otherwise flye from the meditation of the heauenly worde, then if al these thinges whiche are set before vs in the worde were but fearful thinges to feare childzen withall. The *Tomir* Priestes of *Dodona*, neuer departed out of the Temple whiche notwithstandinge

The Preacher or

dinge doo embrace deuillish superstition, in
steede of the word of God: wee neuer, or sel-
dome, do enter into the Churches, who are
notwithstanding instructed by the worde, &
by manifold testimonies, in oure religion,
but woulde to God wee were instructed,
woulde to God wee would thincke, that in
our hartes, whiche wee professe wth oure
mouthe and tongue: whych if wee woulde
do, we woulde not so obstinately contemne y^e
ministerie of the worde. What aunswer I
praye thee, wilt thou make to the sonne of
God, whē he in the last day shall shew to the
his woundes: When hee shall accuse and
condemne thee, for his Bloud cruellie tro-
den vnder thy foote, then shall that verelye
happen vnto thee, whiche the Lorde hath
forespoken shall comme to passe: That for
shame and iuste Iudgemente of God, wth
the wicked Companie of the damned, thou
shalt say to the mountaynes fall vpon vs, &
that for this cause, leasse thou shouldest be-
holde the face of the Sonne of God, whome
here thou hast despised, whose woorde thou
hast here reiected, whose bloud thou hast
cruellie trodden vnder foote, whome stret-
ching out his armes, wetted and bespotted
wth

wyth bloudde, and desirous to deliuer thee out of the middle of deathe, and the Lawes of Hell, thou wretched haste despised: A wretched in deede, and such a one, as the iust Judge, (vntlesse thou repent) will cast into euerlasting darchnesse, and Prison. (The Conclusion.) Let vs praye vnto God therefore, that hee would conuerte vs, by whom beeing conuerted, wee mighte bee mooued with the sweetenesse of the woorde of God, that hee would stirre vs vpp with his spirite, to heare the woorde of saluation, by the whiche wee maye learne, the wyl and true worshipping of God, by the whiche so many comodities, com to vs, by the whiche so many Patriarches, Prophetes, Apostles, Saintes, Martyres, and manye other, Godlye men, haue obtayned saluation, by the whiche the righte waye is shewed to vs, by Iesus Christe our Lorde: to whō wyth the father and the holye ghost, be prayse honour, & glorye, worlde without ende. Amen.

This example of a Treatise, after a sorte doth shewe the vse of the places of Invention: I haue mingled a fewe figures. I haue somewhat moze often touched the proposition, neyther am I ignoraunte, that

The Preacher or

this my Treatise of Example, is far inferi-
our vnto the dignitie of the matter, where
foze I counsell them that are studious that
whyle they maye, they often exercise them-
selues, in declayming in wzing, that here-
after they maye come the moze furnished to
the function, of the most sacred ministerie,
the whiche to defile with longe patteringe,
and vnlearned bablinge, is a thinge moste
wicked.

*Of the consolatorye Sermon or whiche
consisteth in com-
forting.*

THe Consolatory or comfortable Sermon
is, wherein the Preacher, doth lift vp the
man afflicted, and stryuinge vnder the crosse,
leasse beinge ouercome with impatience, hee
should be subdued, and ouercome wyth so-
rowe. These are specialltye the commune
comfortable Places. The firste is the wyll
of the heauentye father. The seconde, the
Condition. The thirde, the promise of de-
liueraunce. The fourthe, the necessitie of
the conformance of Christ, and his members
The fift, the commoditie whiche is mani-
fold.

fold. For by the Crosse, the presumption of a manns own power, is ouerthrowen, hypocrisie is disclosed, confidence in the flesh is shaken of, obedience is confirmed, patience is proued, contempt of the world followeth, humilitie ensueth, error past is corrected, euil to come is taken heede of before hande, Fayth is exercised, hope is taughte to bee reposed in oure God. Reade more concerning this matter in the places of Philippe Melancthon. The treatise consisteth of occasion, proposition, confirmation, and conclusion, euen as in the perswasible kynde, to whiche it is lyke: moreouer because it is profitable to knowe a certayne waye of applyinge of comfortes, I wyl brieflye declare the Methode of comfortinge.

The Methode of geeninge of comforte.

BUt least consolation shoulde bee applyed out of season, or vnskilfully, we wyl distinguish, firste, betweene priuate, and publique comfortes, and afterwarde describe the iuste forme of them both. I call that a priuate consolation, whiche hapneth to

The Preacher or

one alone oppressed with some Griefe or Crosse. I call that commune whiche in the tyme eyther of persecution or of any plague sent from God, falleth vppon the whole congregation: But firste, wee wyl entreate of the priuate, in whiche threathenings are generallye to bee obserued. Firste, who it is that is to bee lysted vp with consolations. Secondly what it is that doeth grieue him. Thyrde, a fitte application of the medicine to the present griefe. He that feeleth payne or griefe, eyther is Godlye or vngodlye: If hee bee godlye, streightway the common Inheritance of the Souns of God beinge shewed, hee is to be lysted vp, to be comforted, and cherished with consolations, and that by the places aboue rehearsed, and here with much profyte the eight Chapter to the Romaynes may be alledged. But if hee bee vngodlye, it is needefull as in a greuous disease, that a greater care bee applyed, for suche a one is not to be lysted vppe streightwaye, but is so muche the more to be caste downe, with the thundring of the Lawe of God, and to bee beate downe wyth threathenings, vntill hee acknowledge his owne vngodlynesse without Hypocrisie, vntill he
vnder

understande the wrath of God to be stirred
up agaynst him, vntill hee crye wth *Ma-*
nasses, that hee is guyltye manye wayes.

For hee that applyeth comforte by and by
to a Wycked manne, eyther like or other-
wyle oppressed wth anye Calamitie doeth
applie a most daungerous and vnseasonable
and a deadly Poyson. And doeth muche
lyke to that Physicion whiche healeth the
wounde outwardely, the Matter of putri-
faction remayning within, from whence af-
terwarde a greater wicked and deadly mis-
chiefe bursteth out. Wherefore as the skilful
Physicion, the tent beinge put in often, draw-
eth oute the corrupte matter, whiche beinge
drawen forth, couereth the Wounde ouer
wth a molisyng playster: So the Godly
Preacher, should first touch the Vyle of the
wycked man, by the threateninge of the law
that his Disease beinge knowen, maye the
more easlye bee cured, for it is trulye saide
that the firste Steppe to Healtbe, is to
knowe the Disease. The seconde thinge,
whiche in consolations I haue saide, should
be considered, is the thing whiche causeth
the griefe, or y^e thing which doth greue him,
which I thincke needefull to bee examined,

The Preacher or

for the righte application of the medicine,
for hee is other wise to be lifted vp, whiche
by his owne fault hath broughte a mischiefe
vpon himselfe. And hee also other wise to
whome by an other mans faulte, euill hap-
peneth. For if any man by his owne faulte
hath brought a Crosse vpon himselfe, as in-
fammie, puerie, sicknesse, death. &c. The
medicine or comforte is not to bee applyed
forthwith vntill thou see the guilty person
earnestlye touched with the feelinge of his
synnes, for then this feelinge of synnes, is to
be confirmed with the worde of God, and to
be augmented if neede shall require. Then
wee muste descende to consolations: but if
hee bee eyther an Hypocrite, or otherwise
wicked, so longe the curse of the lawe, and
the wrathe of God are to bee sett before his
eyes, vntill he knowe the greuousnes of his
Synnes, and confesse the same to hymselfe
out of the griefe of his mynde.

But if hee cannot bee broughte thereunto
by the Lawe of God, and Threatenings,
a Precious Stone is not to bee cast before
Swyne. On the contrarie parte: If the
guiltye person shalbe brought to the know-
ledge of hymselfe, and bee touched wth the
true

true feelinge of griefe, for his Synne committed: then at lengthe the Arte of Philosophie is to bee aplyed, and these three in order are to bee expounded. Firſt his fall, next the puniſhment, and laſtly the ende of both.

The fall is to bee taught ſpyſte to procede of this, in that hee did caſt from him the feare of the Lord: and that may be conſpyrmed ſpyſtlye and plentifully out of the ſpyſt Chapter of S. Paule to the Romanes. Secondlye that now the deceiptes of the deuil, the folytynneſſe of the fleſhe, and the wantonnes of the worlde, might more eaſelye preuaile againſt him, beinge as it were vnarmed. The fall beinge declared, and conſpyrmed wth theſe cauſes. In the Seconde place, wee muſt declare, that the puniſhment, is in no wyſe equall wth the offence committed, but is a teſtimonye of two moſt contrarpye thyngeſ, that is to ſaye of the wrathe of G O D and alſo of his fatherlye good wyll and clemencye: of the wrathe of God, if the guiltye perſon wyl not repente, and not ſuffer hymſelfe to bee corrected, wth the ſcourge of God: of his fatherlye good wyll and clemencye, if hee beinge corrected, be made better by Puniſhmente, and wyl flye to the haueu

The Preacher or

Hauen of Repentaunce. After this in the thirde place, the ende both of the fall, and also of the punishment, is to be declared. Of the fall to the end after ward he may be more circumspecte and warper. Of the punishment in that by the singular councell and purpose of God (when in the meane tyme hee spareth manye wycked and mischeuous men) hee is chastened, not to the ende hee shoulde peryshe, but that he may haue a ready testimonye of his fatherlye good wyl to wardes him. But because this wyl verye hardlye perswade him that laboureth vnder the crosse, witnesses and Examples are to be brought forth out of Gods worde, such testimonies, verely as these are: Paule the 1. Epistle to the Corinth. the 11. Chapter sayth, that wee are chastened wyth aduersitie of the Lord: least we should be damned with the worlde. See, the end of the Crosse is, least we should be damned, if to wytte being admonished by the Crosse we repent agayne. My sonne (sayth Solomon) do not refuse the correction of the Lord, neither be thou wearye whē thou art reprovied of him, for whom God loueth hee chasteneth, & yet embraceth him as the father doth his sonne.

The

The aucthour of the Epistle to the Hebzeues the 12. Chapter sayth, that we are bastards, and not sonnes, if wee be without discipline and correction, suche lyke places are moſte ſytte, wherewith the mynde of the guyltye perſon now beinge penitent, may bee lyfted vp, that nowe hee would ſuffer any kinde of puniſhmente as one ready to obeie GDD: Let the Examplēs be *Manaſſes*, *Dauid*, the *Sister of Moſes*, *Kynge Vrias*, the *People Iedde into Captiuitie*, and manye others, which were puniſhed for certayne Synnes, and after throughe Repentaunce, haue returned home agayne. The Example of the Theefe in compariſon of others is famous, who hath ſet forth a notable Example of patience and ſayth. Hee did not therefore coumt himſelfe an abiecte, becauſe hee ſuffered ſo ſhameful a death for his wyckedneſſe, but patiently ſuſtayned the deſerued Puniſhmente, by ſaythe repoſed in **CHRISTE**. After ſuche lyke teſtimonies & examplēs, wherewith the iudgements of God are to be made knowne, in cōparinge the manners of men in oure age, with the maners of the people in the olde tyme: For God is alwayes lyke to himſelfe: (whether thou

The Preacher or

thou hast respect to punishment or mercy) the comon places befoze mencioned maye be added. But if that whyche greueth him doe come throughe an others mans faulte, that order in applyinge of comfozte is to bee followed, whiche in a comon comfozt I am about to declare, whereof wee must speake at this tyme. That common comfozt therefoze may be rightlpe framed, thre things, are to be obserued. First from whence common calamity proceedeth. Secondly which bee causes thereof. Thirdlpe the applyinge of the Comfozte accordinge to the difference of the calamitie and of the causes. The calamitie is either sent frō God, or els broughte in by the enemies of our common weale. If the calamitye bee of God, as the plague, want of Foode and Vittayle, drought, and tempestes, the causes are not to bee soughte for without vs, but in our owne houses, and within oure selues, for the Synnes of particular men are the causes of common calamities, and oftentimes for one mans fault the whole common weale is plagued: whereof *Acham*, *Danid*, *OEdipus*, and manye others are witnesses, who by their own wickednesse haue brought in a common calamitie

tie. Here it is no harde matter to apply a
comfort, if we wyll foliowe the Examples
of the holy Prophetes: for the Examples of
them doe teache vs, what is to be done: For
they are wont openly to rebuke wyckednes,
and that after thzee sortes or kindes of wyck-
kednesse, to wylt: The forsaking of God, by-
pocrispe, Iniurie done to thy Neighbour
and suche like, as mosse chieflie seeme to a-
bounge amonge the People. Examples are
exte here and there in the Wrytynges of
the Prophetes. Agayne they are wonte
to call Publiquely together all the congre-
gation to repentaunce, fastinge and prayer.
Certayne notable Examples of these twoo
things are of late yeaeres set forth, at the
commaundement of our most noble Kynge,
by the Ministers of oure Churches, not wi-
oute greate profyte and mitigation, of de-
serued punishmentes. Laste of all the Pro-
phetes were wont to admonishe them, whō
they perceined to bee defiled wylt wycked-
nesse, moze then others, leauing an example
to our ministers of the Woorde, that they
should admonishe, rebuke and correct them
priuatelpe, whom they perceiue, by theyr
Idolatrie, vsurpe, adulterp, tyranny, decei-
tes,

The Preacher or

tes, courtousnesse &c. to bring in a plague to the whole common wealth. *Tyresias*, althoughe he were an ~~eth~~ethnicke priest did cal *OE-dipus* the Tyrant, (for whose mischieuous decoe, the Thebanie comon wealth was punished with the pestilence,) to paynefull penance. And after this manner *Elae* and *Jeremie* haue corrected and reprehended the Kinges of their time, and haue ascribed common calamities vnto them. And the ministers of the woorde ought to know that this is not the least parte of their function & dutie, which if they neglecte eyther for feare or sluggishnesse, they shall suffer greuous punishments of God, as in the threatnings of *Ezechiel* is declared, and els where. But if eyther priuate or publique calamity doe come from men, it is eyther for Justice or not. If for Justice, wee muste then take the comforte from the common condition of the sonnes of God in this worlde, & declare of how great honour God reputeth vs worthe, & hee hath marked vs with a peculiere proper marke of his warfare and exercise. Wherefore the Apostles beinge scourged do reioyce for that they are counted worthe to suffer reproache for the name of *Christe* :

for

For this kinde of crosse is most proper vnto the saythfull, wherewith Christe wil be glorified in vs, euen as S. Peter teacheth in the fourth chapter of his first Epistle.

But if not for Justice the common calamity be broughte vs from men, then the causes are to be soughte oute in our selues, and as befoze I haue saide whereas I haue spoken of the Crosse or affliction sent from God: the comfozte is to bee applyed. Dute of these I thincke it is manifest by what way & meanes both priuate and publique comfozts are to be applyed.

Of the Chydinge Sermon.

The Chydinge Sermon is that in the which the Preacher chydeth eyther the loytringe or the offendinge, or the stubbourne and disobediente hearer. The ende of this ought to bee the cozzrection and the amende-ment of him whiche is rebuked. Here these places are chieslye to bee considered. The first, the filthynesse of the thing committed; The seconde, thinges adioyninge or appertayning: as are an euyl conscience, the perill of reiec.

The Preacher or

of refection, or to bee r caste awaye, and the feare of God, his iudgement hanginge ouer our head, and of the present and euerlasting paynes. The thirde a conference together of the dignitie of the person and of the filthines of the thinge. The fourth, Examples. The fyfthe the knyttting or ioyning together of the person, as Christe our head and king, the Church which is the spiritual countrie, our body which is dedicated to God, that it may be the temple of God, herunto y comon weale, the house, the family &c. maye bee referred. When I reckon these places I do not thincke that all are to be applyed in euerye chydinge, but now these, sometimes the other, euen as the wylse Preacher shall see to be expedient. Let the Example be taken out of the fyfth Epistle to the Corinthyans, & the 6. Chapter, where S. Paule rebuketh fornicatours. The Methode of a treatise is not vnlke to the Treatise of an exhortation. Wherefore I thinke it not needefull to adde any example: especially, whē the places are so playne, and it is knowen that all thinges are to be proued, allowed, and garnished by the Methode of confymation. But here I thought it nedefull to adde twoo thinges.

The

The first that the mynde of him which is to be chidden, must be mollified to heare chydnges patiently, which thing may very fitlye bee done, if the Minister declare his dutye towardes the guiltie person, and shewe the common necessite layde vpon him to doe the same, least the chydnges should seeme to procede of some naughty affection: So S. Paule did before hand mollifye the mindes of the Corinthyans, before hee bled sorrow and bitter chydnges. The Second that conditions of repentance may be mingled, least any beinge discouraged, with somewhat more rougher chydnges, shoulde fall into desperation or wilfully kill himselfe.

These are the things good Audience which I haue thoughte needefull to bee declared, to new Preachers, and I truste (vnlesse my opinion do foullye beguile mee) that younge men shall not be a little holpen by declaring this Methode. For all the preceptes which are recited by mee are taken out of the fountaynes of Logicians, and Rhetoricians, & are applied to the vse of the Preacher profitable both to the exposition of the holy wyrters, and also to the making of sacred Sermons, with the whiche if younge men will

R

suffer

The Preacher or

suffer themselves to be ruled. I doubt not to promise them an easier proceedinge in diuine studies, and makinge of Sermons. But because it is not sufficiente to haue inuented helpe, or to haue ordered and disposed those things which wee are about to speake of, wply, vlesse blessed Memorye be also present. I will adde a few thinges of Memorye in steede of a conclusion to this Methode: and that not after the manner of the olde fathers who did inuente Images and signes, whiche were as certayne notes and helpes of Memorye. (For this subtiltye of wytte, I wyllyngly leaue to theym) but I wyl gather those thinges onely, wherewith they that are desirous to learn to make Sermons, shall perceiue themselves to be muche holpen.

Of Memorye.

Let vs appointe two maner of wayes of helpinge the memorye, whereof the former is more artificiall, the latter more rude and rusticall: that which is more artificiall doth consist of two thinges, that is to wyte, of order and number, for by these it is manifest

first, that Arts are both taught and learned.
 For as order placeth euery thinge in hys
 proper place, & considereth the beginnings,
 proceedinges, and markes, or endes: so doeth
 number measure things together, and their
 partes and portions. Because therefore the
 Methode which I haue taught, doth shewe
 an order of things, and as it were numb'reth
 the parts, the best waye of learning by hart
 is diligently to consider the same order in the
 mynde, for it cannot bee, that he which hath
 cunningly framed an order of thinges, and
 hath obserued the least poyntes of thinges &
 as it were numb'ed them, but that he maye
 easelye keepe the same in mind and require
 the same agayne of it, when and as often as
 he shall haue occasion to speake: whereby it
 maye seeme a foolishhe thinge to prescribe a-
 ny other way of learning by hart, especially
 to those men whiche are taught and exerci-
 sed in the Arte of eloquent speakinge. Not-
 withstanding although these thinges in ve-
 ry deede be thus, yet are they not forthwith
 perceiued of all men, Wherefore that these
 maye be vnderstoode more orderly, and may
 be applied more nerer to the vse of the Prea-
 cher. I will diuide this whole Reason of
 learninge

The Preacher or

learninge by hart which I haue sayd, to consist of order and number, into foure members or preceptes. The first is, that hee vnderstand the matter perfectlye, and minding to preache, do keepe in mynd a certayn brief comprehension of the whole matter. The seconde member is, that he haue the places, that is to saye κεφάλαια as the Greekes do terme it, by number. The thirde member is, that he make deuisions of the places, that are to be handled, whiche is needefull to bee comprehended in a certayne number, which if it may be done by any Verse, fit for the same, it shall not bee vnprofitable: as if the vse of the law were to be expounded. First he might not vnfyetlye make a thirde diuision, which he might comprehend in thys Verse.

Instruit, & damnat fontes, docet atq; renatos.

In English thus.

It doth instructe and eke condemne,
such as vngodly are.

And to enforme the new borne men,
it hath as equall care.

And because the firste parte of this diuision,
hath

Method of Preaching.

67

hath many parcelles, and causes, he might,
comprehende them also in this Verse:

Mandatum, poene, pax publica, dux ad Iesum.

The paynes and the commaundement, and
also publique peace:

The gypde and leader vnto Christe.

The true meditation of the Lawe (Doc-
tor Peter Palladius, our most watchfull By-
shop, very much deseruing of the Churches
of the Danes, of Norwaie, Islande) hath
comprehended in this Verse:

*Lex, quid erā, quid sum, quid erō; per quem
manifestat.*

In Englishe thus:

The Lawe doeth make apparaunte what

I was and what I am:

What I shalbe it doth declare,

and eke by whom it came.

The fourth member is that in certayne pla-
ces, digressions into threatenings, consola-
tions, and exhortations bee placed, leasse in
makinge digression to another matter, the
memoiry be hyndred, and the Preacher with-
drawen from the matter propounded, whych
commonly is wont to happen, to the whiche
do not obserue this precept. Nowe when as
according to these fower preceptes, hee that
wyl

The Preacher or

will preache hath disposed his Oracion, and as it were reconded it. He muste settle hym selfe to learne it accordinge to the order of his disposition. And first of all hee muste committe to memory the bryefe, and summarie comprehension, for that is first to bee recited. Secondlye, he must learne the places of the chapters asonder. And thirdlye the Treatise of handlinge of the places wth their diuisions and the parcels of theym. I doubt not but this way of learning by hart, is the best of all, which all Learned without doubt do followe. Furthermore, the latter reason whiche I sayde is more rude and rusticall, is profytable to men vnlearned, which haue not tasted of the Arte of Rhetorique. And this whether it bee framed wth notes of nũbers, or wth letters, it is all one, & it may be done in this manner. First those thinges which a preacher ignoraunt of artes will learne by hart, hee shall deuise wth notes of number, or wth euery letter. Afterwarde in repeatinge, hee shall see what hee hath set downe at euery note or letter. Laste of all, hee shall learne by harte according to the distinctions whiche hee hath made, and shall demaunde agayne of euery note or letter,

Methode of Preaching.

62

ter, as a thing committed to their custody,
that whiche before hee had committed vnto
them. It wil not a little profite him, if first
he wyte out his Sermon, and afterwarde
according to the prescribe rules, do diuise
and learne it by hart. For the mynd
doeth more easely retayne and
kepe that, which the hand
before hath noted.

FINIS.